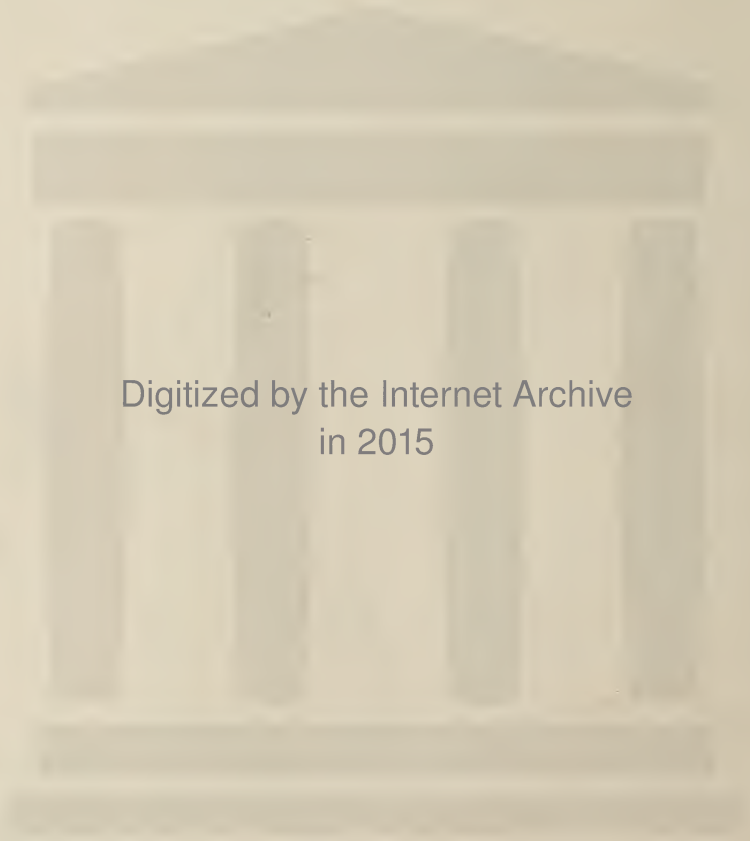




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Life and Light for Woman.

Vol. XXVIII.

AUGUST, 1898

No. 8.



PAUL KRUGER.

Paul Kruger is like Lincoln, in this important respect,—he knows the common people thoroughly and accurately. He sprang from, he is one of them.—*Francis E. Clark, D.D.*

AFRICA.

BOER, BRITON, AND ABORIGINE.

BY MISS FRANCES J. DYER.

PROBABLY there is no place on the face of the earth where such marvelous transformation scenes have taken place within a generation as on the continent of Africa. The epoch of discovery began scarcely thirty-five years ago with Livingstone, when the sources of the Nile and Congo, the system of lakes and mountains, the character of the country and people, were all shrouded in mystery. What is now known as Rhodesia was the ultima Thule of barbarism, to be reached only by weary marches through wilderness and desert, and when reached was the abomination of bloodthirsty desolation. But to-day one rides thither direct from Cape Town in a sumptuous palace car, and finds it a pleasant, modern European town, with well-paved streets, a theater, and clubs, electric lights, and one of the best golf links outside of Scotland.

The railroad to Buluwayo, the Chicago of Central Africa, was opened only a few months ago, and was the occasion of more than ordinary interest to Americans. For a descendant of the Washington family was secretary of the festivities committee; the splendid hotel and banqueting hall, where the four hundred guests were entertained, was built and is owned by an American; and a prominent guest was Bishop Hartzell, of the American Methodist Episcopal Church. It was a remarkable scene when he was asked to present one of the toasts. Pointing to the English and American flags which were everywhere draped about the hall, he said impressively: "The Union Jack and the Stars and Stripes, the flags of the two great English-speaking nations of the world, both blending in their folds the red, white, and blue,—symbols of bravery, purity, and loyalty: may the people they represent ever be one in all that is brave, pure, and loyal, and at every strategic point on earth where the conflict rages between civilization and barbarism, may these flags float side by side, over Englishmen and Americans, one in thought and purpose to defend the weak and uplift the race." As he sat down the guests rose to their feet, cheered and shouted for several minutes, ending with three tremendous cheers for Stanley, the American explorer; the band meanwhile playing "Yankee Doodle."

In order to appreciate the full significance of such a scene as this, let us consider a little the three forces which have lately come into collision on the Dark Continent: the native savage, the unprogressive Boer, and the

aggressive Englishman, as typified in the three personages, Lobenguela, Paul Kruger, and Cecil Rhodes. The first, indeed, is no longer living, but I select his name because it is more familiar than any other of the native rulers. He has been called the Bismarck of the blacks, and his territory included the land of Ophir, the domain of the Queen of Sheba. Let us imagine ourselves as visiting the court of this king of the Matabele, at a time when two of his subjects have just returned from their visit to the court of St. James. Mr. Stead has pictured the scene in his singularly graphic style. There sits Lobenguela, a mountain of flesh, weighing three hundred pounds, dressed in a monkey skin and black ostrich feathers. His throne is a biscuit box in the center of the kraal, and he is perfectly impervious to the attacks of myriads of ants, which collect around the four bullocks that are slain each morning as food for the royal household. He has heard of the white queen far across the seas whose people have come into his country to dig gold; but he doubts her existence, and sent these emissaries to find out. With the simple and direct fashion of savage rulers, he tells them that if they return without having seen Victoria, they will be killed at once.

But their mission was a success, and they bring back a glowing report of a great iron kraal which floated on water; of a big city full of people, always busy like the white ants; and of a huge animal—the railway engine—which they described in this realistic fashion: “It has only one eye (the head lamp), it feeds on fire, and hates work. When the white man pumps it to make it work it screams. It comes from somewhere, but no one knows from whence.” They were greatly impressed by the Bank of England, though it made their hearts sad to see so much gold that they could not put in their pockets, and the “storekeeper” took no notice of the hint that in their country when any distinguished visitor was received by their king he gave the largest beast in the herd to the stranger. They described Windsor as guarded by soldiers clothed in iron, and so motionless that they thought they were stuffed, till one of the visitors saw their eyes moving. But what astounded them most was the telephone. They could conceive how English witchcraft could make a machine that talked English, but this one spoke pure Matabele when they were a mile apart.

Such were the simple savages who, in these days of steam and electricity, have gone to the wall with astonishing rapidity. They have fallen before the mighty sway of British bayonets and commercial greed; for it was the rumors of diamonds and gold which first attracted the British northward from Cape Colony and Natal. These powerful native tribes, Zulus, Matabele, Bechuanas, formed literally a girdle around the precious and coveted minerals. By degrees they have been overcome. To-day not one tribe

retains its original position. An English protectorate has been proclaimed, and the people are now practically handed over to the rule of a company endowed with extraordinary privileges under the seal and signature of "Victoria, by the grace of God."

The Boer characteristics, as embodied in Paul Kruger, are well described in Poultney Bigelow's new book, "The White Man's Africa." The author says that his first impression of the man suggested a composite portrait made up of Abraham Lincoln and Oliver Cromwell, with a fragment of John Bright about the eyes. Certainly he is one of the most picturesque figures in public life at the end of this century. When only eleven he trekked northward with the farmers of the Cape, and helped colonize the region now known to the civilized world as the Transvaal, or South African Republic. Since then, with the Bible in one hand and sword in the other, like the early colonists of New England, he has fought for liberty and independence with a sturdiness that has made him the idol of his people.

Still, President Kruger cannot fairly be cited as a type of the average Boer. His people are a nation of stock raisers. For government, art, literature, manufactures, agriculture, they have the profoundest dislike and incapacity. To handle a rifle and read a few chapters from the Bible is the ultimate reach of their education. They lie like a log in the pathway of progress. Their president can hardly sign his name. Their government has to be carried on by clerks imported from Holland. So, in time, there must be a weeding out of this brave, but perverse and unintelligent people. They cannot withstand England's unique genius for civilization. No doubt the Boers were unjustly treated by the mining ring controlled by wealthy and titled Englishmen, and the Jameson raid was undeniably a gross injustice. Still, England's wrong did not justify Kruger in trampling on treaty rights, nor in claiming a ridiculous sum for damages, nor in calling Victoria that "fractious old woman." In Stanley's latest book, "Through South Africa," he characterizes him as "dense, ignorant, and impenetrable; in appearance a sullen, brutal-looking *concierge*."

Of Cecil Rhodes little need be said. He is such a conspicuous figure before the world to-day that most people are familiar with the outlines, at least, of his personal history. His frankness, boldness, and ability to do things on a large scale command universal admiration. Mr. Arnold White says frankly that while Mr. Rhodes is no friend of his, and while he has always opposed his Transvaal and liquor policy, yet he admires the way in which he is spending his vast fortune in developing Rhodesia. "His indomitable pluck and grit," he continues, "in grappling with colonizing difficulties himself instead of building a fine house in Park Lane, and enjoy-

ing the ease and safety of great wealth in England, appeal to my sense of what a brave and unselfish man should be."

Mr. Rhodes's most ambitious scheme is to have Great Britain control a mighty highway, four thousand miles in extent, from the Delta of the Nile to the Cape; and it is not impossible that some who read these lines may yet hear a railroad conductor at Alexandria cry out, "All aboard for the Mountains of the Moon, Lake Nyassa, and Cape Town!" So, when we look at a map of Africa and ask which nation will ultimately dominate the continent, whether it will be the careful Dutchman, the thoughtful German, the diplomatic Frenchman, the greedy Russian, or the masterful Englishman, we do not hesitate for a reply.

But, when all is said, it is the splendid sovereignty of Christian missions, the story of which Stanley compares to an epic poem, which most stirs our imagination. And who that has ever stood by the black slab in the nave of Westminster Abbey, which marks the grave of Livingstone, has not been thrilled with a sense of the power of the gospel when reading the simple inscription, "David Livingstone, missionary, traveler, philanthropist, thirty years of whose life were spent in unwearied efforts to evangelize the native races, to explore the undiscovered secrets, and to abolish the desolating slave trade of Central Africa." Then follows the extract from his journal, penned with dying hand, "All I can say in my solitude is, may heaven's richest blessing come down on every one, American, Englishman, Turk, who will help to heal this open sore of the world."

It is because such men have laid down their lives for Africa, that we cannot be indifferent to the conflict of interests going on there to-day.

EAST CENTRAL AFRICA.

SCHOOL WORK AT MT. SILINDA.

BY MISS H. J. GILSON.

THE school now at Mt. Silinda is the continuation of one commenced by Miss Jones. Of the fifty pupils now in regular attendance, from fifteen to twenty have been taught by her. She had five or six living with her in her home in the same way that all the other missionaries had them. As a mission enterprise, the boarding department is essentially new. Mrs. Bates gives two hours a week to teaching singing, Mrs. Thompson two hours to the Zulu reading, and the Zulu evangelist three hours to the Zulu. Out of school Mr. Bates has charge of all the native boys who come here to learn,

and who are not employed in one of the mission homes. Every boy works at least four hours a day for his board and tuition; besides this they must earn enough to buy their books and clothes. The boys who work for wages pay one shilling a month for tuition. If we had or could get oxen for plowing, the boys could cultivate more of the land and raise all the food needed in both departments. In a few years we hope this can be done. It costs about fifteen dollars per annum for the food of each boy. This year what they can raise and the work they do will so far meet expenses. Mr. Bates hopes to need only one hundred and twenty-five dollars for the twenty boys.

I feel that coeducation will be a very great help in raising the status of the girls and the women in this land. When a girl much younger than a boy,



DR. THOMPSON'S HOUSE, MT. SILINDA.

and who has been in school a shorter time, shows him the place in reading which he cannot find, she is demonstrating the fact that in one respect at least she is his equal. The same thing often happens in a spelling class, and a lesson is also learned when the boys must wait at recess until the girls have left the room.

I have been asked where our boarders come from. This term, besides the children who come very irregularly from their kraal homes from one to four miles from Mt. Silinda, there are fifty pupils in attendance, only three of whom come from their own homes,—Mary and Laura Bates, and a little son of one of our Zulu evangelists. Of the thirty-four native boys, four come from kraals on our own farm, about a dozen from farms within a

radius of twenty miles, two or three from kraals about ten days distant. All the others are from the Lowlands, where God has done such a wonderful work through the efforts of boys who have learned of him here. Of the twenty-one native boys who are members of our church, all but two are in the school. Most of them go out every Sabbath to do evangelistic work. Besides the Bible instruction they have in the school, Mrs. Bates has a Christian Endeavor Society, Mrs. Thompson the inquirer's class, attended also by the church members, while one evening in the week Mrs. Bates, Mrs. Thompson, and Nijadu meet them for instruction in their evangelistic work. If the great missionary aim should be the preparing of native workers, I think few pioneer missions have ever accomplished so much during the first five years.



NATIVE VILLAGE, MT. SILINDA.

How delighted I should be if some of our American friends could be guests in the Mt. Silinda Boarding School for a few weeks. You would find a very busy little world, and if there are not so great a number, there are probably more diverse elements than in the Constantinople College. First, there are three little native boys, one about seven years of age, the other two fifteen. They bring the water, do the washing, clean the saucepans, stamp the meelies, and run errands. They cook and eat under an open shed. I know you would be interested in my six "kitchen boarders." One boy and his sister are children of our Zulu evangelist, and there is a daughter of another of the Zulu helpers. Both their families are now at Chikis, holding that large and important station. Tuni is a girl of about thirteen, who

sought Mrs. Wilder's protection two years ago, when a man who had kidnaped her two hundred miles away was taking her to the coast to sell her to some native man. Notisa, a handsome, bright little girl of nine, is our first girl from the Lowlands, brought here by one of our Christian boys, whose property she is according to native law.

One of my great desires in coming here was to reach the children of the settlers. One year ago the outlook for this part of the work was most disheartening; now there are seven Europeans,—four girls and three boys,—from some of the most intelligent families in the district. The homes of four of them are seventy miles away. Probably there will be three more here at the beginning of the next quarter. This part of the work is quite fulfilling



CHURCH, SCHOOLHOUSE, AND CHURCH MEMBERS, MT. SILINDA.

my expectations. The two races are learning how to live together in a Christian way, and in the schoolroom to respect one another. The more advanced work being done by four of the Europeans is a stimulus to the natives. Before leaving home I hoped to find some among the Europeans who could be trained as helpers; and this hope is even now partially realized in my most advanced pupil, a girl of sixteen, who is doing good work as pupil teacher, for which she is to receive five dollars a month. To-day two of the girls have been spending a part of their free time in sewing for the native girls, and they are always willing to teach them. Of course there is much prejudice still to overcome, and many of the settlers prefer to have their children grow up in ignorance rather than send them to a native school.

One of our patrons, the most influential and intelligent of the settlers, and a member of the Volksraad Parliament in the Orange Free State, his former home, visited us last month. In a letter received since his visit he writes: "I cannot find words to express my gratitude to you for the interest you are taking in my two nieces and your other pupils, and also for the kindness of Dr. and Mrs. Thompson and Mr. and Mrs. Bates to them. . . . Your Society is doing a noble work here. . . . I earnestly hope that your labors will be crowned with success; that every parent in the district will support the school and have his children well educated."

I have never before had pupils so much interested in the Bible as these European boys and girls. I am daily asked all kinds of questions, from "Where did God come from?" to "Was Judges the brother of Joshua?"



MR. WILDER'S HOUSE, MT. SILINDA.

Most of my books are in Beira, but I have about seventy-five volumes, fortunately a good number of them such as children enjoy. I need not tell you that while the European department adds much to my care and responsibility, my life is much less lonely than it would be otherwise, and I feel sure that in this way I am accomplishing at least twice as much for the natives.

Our "Clover Club" has only three resident members, but we feel there is all the more need of keeping up our regular meetings. We have just received notice that we have been elected to honorary membership in the General Federation of Clubs, and have had a very pleasant letter from Mrs. Henrotin, the President of the Federation. This privilege came to us through an effort to join our State clubs, thinking that in this way we might interest some of the "club women" in the mission-work. We devote two meetings each month to Bible study.

I trust that although my letter is so prosy and commonplace, I shall succeed in showing the importance and helpfulness of our work. I believe that we have a grand opportunity for training teachers both white and black, and that some of our European pupils will also become missionary teachers. I am sure many of my pupils will make other homes centers of light to the native people around them.

MICRONESIA.

RESCUED.

BY MISS G. T. CROSBY.

I.

“Kwoj riop!” (You lie!)

The words rang out sharply on the evening air, a discordant note in the sweet serenity of the scene. But the man to whom they were spoken only gave utterance to a contemptuous “Jej!” an untranslatable expression of surprise or contempt, or possibly, in this case, a combination of both.

A few canoes were seen on the still waters of the lagoon, stirred but gently by the passing breeze. The island of Namerik lay for the moment glorified by the rays of the setting sun, falling aslant through the feathery arms of the cocoanut trees, and throwing a hazy glow over lagoon and isle.

Unmindful of the beauty of the hour, a man and woman were wrangling in a hut under a spreading breadfruit tree. Such a pitiful place! And yet it was home to the woman, even though it was barren of everything save a coarse mat or two, and possibly a chest. The chest held the clothing for the family. Not that it was so abundant as to need the chest, but because it was so scanty; it had to be kept securely till “the ship” came; for the natives were not allowed on the missionary ship unclothed, —and then they liked to make a good appearance before the ship-folk! Just now the woman wore two mats, her only covering, and the man was even more scantily clothed in a fringe. The woman’s daughter had been for three years in the girl’s school at Kusaie. Once each year she had come back, and her mother had been proud of her young daughter, as she showed her neat clothing and told them she had made it herself, and many other wonderful things she told of this school.

But now there was trouble coming to the mother and daughter; the father was dead. An uncle, who stood in the father’s place, was urging the mother to keep Le Karnok when the ship came—and it was almost time for it—and not let her go back to school. He wanted to marry her to a heathen—a death in life for a Christian girl.

The mother had refused, again and again; but continued pressure for months was telling on the weak nature of the woman, and her refusals were changing into objections. On this evening, unmindful of the subdued glory around them, the matter had reached a climax, when the man insinuated she would keep Le Karnok were she not afraid of the missionaries. This brought forth her sharp "Kwoj riop!" (You lie!)

The uncle leaned against a cocoanut tree, outside the hut, smoking a dirty clay pipe,—a certain badge of heathenism in these islands,—while a number of his adherents urged the woman until, with the last glow of the setting sun, Le Karnok's fate was sealed. She was to remain. And darkness covered the island, for there are no twilights there.

II.

The Morning Star was gallantly plowing her way through the waves toward Namerik.

It had been a hot day on the little ship, and down in the cabin the heat and closeness were almost unendurable. The heavy swell made the ship roll, and thereby added seasickness to the other discomforts. But as the day waned the sea became calmer, and after tea they all gathered on deck to enjoy the cool breeze and the glory of the setting sun, and the wondrous cloud effects, and the shadows they cast fitfully on the ocean over which they were sailing.

A group of native girls were sitting on the deck, near the chair of the missionary "mother." They were singing hymns, very softly; now and then a remark would be made, followed by a soft ripple of laughter. In their midst, all unconscious of the awful fate that awaited her, sat Le Karnok, a sweet-faced, earnest girl, whose quiet, thoughtful ways endeared her alike to teachers and companions. The captain stepped from his cabin, and took a comprehensive glance at the sea and sky, and then at the sails.

"Captain, shall we sight Namerik in the morning?"

He turned and came toward the group.

"Yes, at daybreak, if this wind holds good. Who is going ashore? Everybody?"

"Oh, no; only the boys and girls who live there; the others will stay with me," replied the missionary mother.

"Then I'll tell the men to get out the middle boat," said the captain.

Just then seven bells rang out on the evening air, followed by several short, sharp strokes; it was the signal for evening prayers, led by the captain in the cabin. Soon the deck was almost deserted, and the little cabin was crowded with the officers and crew, not all of whom were there;

some were on duty, some were sleeping so as to be ready for their watch, and perchance some did not care to come. But the missionaries were there, and all of the natives who were not seasick. A hush fell over that crowd of so many nationalities as the captain began to read from God's Word,—for America and England, Germany and Manila, Hawaii and Portugal, China and Japan were represented, besides the Marshall Islanders and the few Kusaians.

III.

“Sail ho! Sail ho!”

“Sail ho! Morning Star!”

Shout after shout rang out on the early morning air, and in an incredibly short time the island, which a moment before had seemed deserted, teemed with life. Men, women, and children rushed to the shore to see if it was true that the missionary ship was come.

“Jab, E jab Morning Star!” (No, it's not the Morning Star!) angrily said one; but a chorus of voices contradicted him.

“Morning Star! It smokes! I see smoke!” By this they can tell the missionary ships from the schooners that frequent these islands. She alone has steam.

“Let us hurry and get ready for the ship folk,” suddenly said a man, conspicuous among them by wearing the foreign clothing, as well as by the intelligence of his face. He was the teacher.

Then there was a busy scene. The chests were opened, and the civilized clothing was produced. The church must be carefully cleaned and fresh mats brought. Breadfruit must be gathered and cooked, and a goodly number of young cocoanuts brought, for the ship folk liked them. The church members who had not brought their contributions hastened to bring them now. And some few who had not been doing right were afraid to meet the missionaries, and in the general happy confusion they slipped away into the bushes. Le Karnok's uncle stayed near her mother.

“Now remember you must not be weak; you must harden your heart, and tell the missionary that you need Le Karnok, and she must stay.”

The woman did not look happy this morning; she knew she was doing wrong, and was troubled. But the Morning Star was near the island, and already a fleet of canoes loaded with natives was hastening to her. At the ship the boat was lowered, and the missionaries, followed by several boys and girls, were seen to enter it, and the sailors pulled for the reef,—the best place for going through the breakers, for there was no boat passage, being pointed out by the boys. At last they reached the edge of the reef, over which the waves were breaking in rugged splendor, with which, at that

moment, the people in the boat would willingly have dispensed. There was a shout, a strong pull at the oars, and the bow of the boat shot up on the reef, while the stern was perilously near the breakers. There was a scramble, and the occupants of the boat found themselves standing on the reef, a wide expanse, neither dry land nor sea, over which they must be carried like bales of goods, or babies! The shore was crowded with people eager to welcome them, and all wanting to shake hands.

Le Karnok went at once with her mother to see her relatives, and then went to the church, where the people were gathered for the usual service. Then, when the missionaries were getting their girls and boys together, the woman went to them and said, "I want Le Karnok to stay with me; I am not very strong." They turned in dismay. Leave Le Karnok! Impossible!

"But Le Karnok wants to go to school. Surely you would not keep her!"

"Le Karnok must stay," doggedly persisted the mother. "Her uncle says so, and she must stay."

"So it is her uncle who keeps her; where is he?"

The man was found, and a long discussion ensued. Expostulation, argument, entreaty, alike proved unavailing, and it was with sad hearts that they at last prepared to return to the ship. The mother went out to the ship to get Le Karnok's things, while the girl was left weeping bitterly in the grasp of her captor, and the Morning Star squared away for Jaluit, to report to the Komissar before returning to Kusaie. That evening, as they were gathered on deck, discussing the events of the day, and speaking in hushed tones as if a death had come among them, one of the girls said, "Mother, the boys say the people on shore told them Le Karnok's uncle kept her because he wanted to marry her to a heathen!"

The boys were questioned. "Yes," they said, "the people all say so; and they say the man is very, very bad; but Le Karnok will have to marry him. Her uncle will make her."

Poor Le Karnok!

IV.

The Morning Star had reached Jaluit.

"You say this man forcibly kept the girl?" asked the Komissar.

"Yes," was the reply. "Le Karnok was crying, and he was holding her."

"Does the mother need the girl?"

"Apparently not; she said herself that the uncle wanted her."

"Nelu, their chief, is here. Perhaps he can help you."

So Nelu was sought out, and the matter laid before him.

“I will send a letter to Le Karnok’s uncle, and he shall let her go with you,” said Nelu.

“Good!” said the Komissar. “Now, you go back for her, and if the man makes trouble I’ll back you up with a man-of-war. You tell him I say so!”

With friendly farewell the *Star* steamed out of the lagoon, and headed once more for Namerik. There was little sleep for the missionaries that night. Would they succeed? What if the man should have hidden the girl, or, worse still, if he had already forced her to marry that awful man! Neither of these things happened, however. The return of the *Star* took them by surprise. Le Karnok was sitting disconsolately by her uncle’s hut.

“Get your things, Le Karnok; you are to come with us.” The girl unquestioningly obeyed. “Here,” to the uncle, who was about to interfere, “you read that, and if that isn’t enough, I have a message from the Komissar for you!”

The man read the note, and then seemed inclined to bluster. No attention was paid to him, however, and when the girl was ready, they took her to the boat, and were soon safely on board the *Morning Star*. Le Karnok was saved!

And then, a little romance developed. Zakkios, one of the boys in the Training School, loved her, but had lacked the courage to come to the point. With the danger of losing her his timidity took flight, and he most courageously avowed his affection, which was obviously returned; they were often seen sitting hand in hand in the shadow of a sail, unmindful of the merriment of their companions.

Before the *Morning Star* again visited Namerik, there was a pretty wedding in the Girls’ School. Beneath a beautiful arch of ferns and flowers Le Karnok and Zakkios were married, and went forth to their life work on one of the low islands of the Marshall Group.

JAPAN.

A REMARKABLE MEETING, AND WHAT IT SIGNIFIES.

BY REV. JAMES H. PETTEE, D.D.

THE meeting was the second national convention of the Japan W. C. T. U., held at Yokohama, April 2d, 3d, and 4th. As to what it signifies, it may be considered one of the three most dramatic up-to-date proofs of the marvelous power and progress of Christianity in Japan. Hence a brief sketch of its salient features seems appropriate.

But in order to get one’s proper bearings let the reader remember that this

great, successful meeting was held only twenty-six years after the organization of the first Protestant church in Japan, and that there was not a single woman—nor a married, divorced, or any other sort either—among the charter members of the earliest churches organized in Japan, and that even down to the present time women are outnumbered by men on the rolls of a majority of the Protestant churches in this island empire.

Now come with me to Union Church, Yokohama, on the morning of April 2d a few hours before our steamer starts for America, and rub your eyes with astonishment to see that building well filled with intelligent, earnest, devout Japanese Christian women. See with what grace and dignity Mrs. K. Yajima presides.

You may like to be told that she is the honored Japanese principal of Joshi Gakuin (Young Ladies' Seminary), at Tokyo, who not content with the laborious service of that important position, has since 1886 devoted her spare moments to the cause of temperance and other social reforms. The sixth daughter of an oldtime Kumamoto landowner, an aunt of such widely known men as President Yokoi of Doshisha University, and Mr. Tokutomi, one of the most influential journalists, she has had a remarkable career of usefulness. You never would suspect her to be sixty-four years of age as you note the zeal and tact with which she presides over that great meeting, and especially if you were privileged to witness the business-like manner in which she calls through the telephone for a shorthand reporter to take down a full stenographic account of the proceedings. No wonder she was enthusiastically received, being twice given a Chautauqua salute, and was unanimously re-elected president for another year.

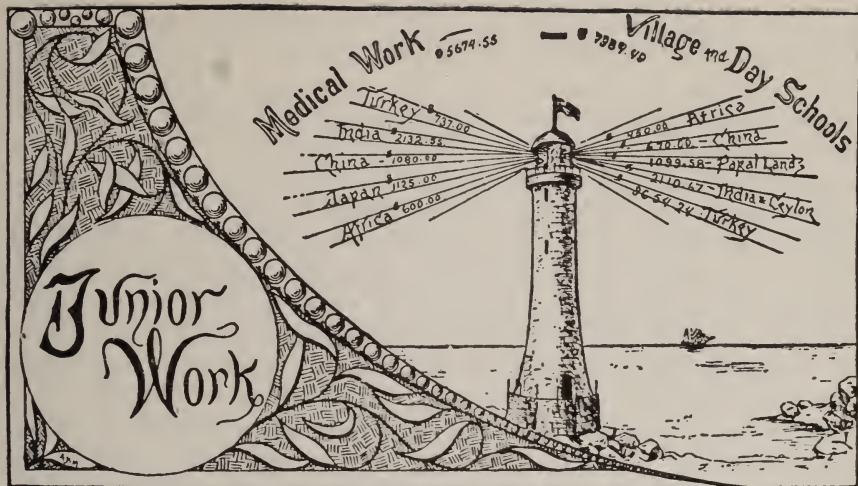
You will not be surprised to learn that she and Miss Clara Parrish had been quietly working up this convention for months, and among other things had sent out five hundred requests to prominent pastors and evangelists, asking them to preach a temperance sermon and to join with the convention in prayer, on April 3d, "for the overthrow of King Alcohol and the building up of the home."

The whole meeting proved itself up-to-date in every particular. The church was decorated beautifully with palms and blooming plants, national flags, a life-sized picture of Frances Willard draped in white silk, and two mottoes in large Chinese characters, which preached their timely truths, "Peace to all nations," and "Joy to the world." Musical selections of a high order were rendered by some of the best singers, foreign and native, in Japan and also by a choir of white-ribbon girls; reports were given by superintendents of the fifteen organized departments of social activity and by representatives of outside movements; a very tender memorial service for

“our promoted leader,” as all loyal members of the W. C. T. U. delight to call their beloved Frances Willard, was held; while a number of able addresses, recitations, and other pleasing exercises filled out a long and varied programme. Wrote one reporter, “Whether viewed in the light of numbers, the interest exhibited, or the character of the addresses made, the convention was a great success.” Congregationalists were well represented among the speakers by Miss Denton of our own mission, and Rev. K. Tomeoka, editor of *The Christian*, and Hon. T. Miyoshi, ex-chief judge of the supreme court.

One of the most interesting features of the convention was the presentation thereto of the world’s prize banner. This was a gift to the W. C. T. U. by Hon. J. Hall Ramsey, of Montreal. “It is of white moire silk, six by four feet, and is suspended from a brass standard seven feet high. In the center a young woman in Grecian dress is pictured as supporting the world in her uplifted hands. At the top are the words, World’s Woman’s Christian Temperance Union; at the left side the world’s motto, “For God, and Home, and Every Land;” at the right, “Not willing that any should perish;” and at the bottom, “World’s W. C. T. U. Banner, 1897.” The banner was awarded this year to the Japan union for the largest proportionate gain in membership during 1897, there being now thirty-one local unions throughout the empire. These reported a paid membership of twelve hundred, which was a gain for the year of fully four hundred per cent.

It is not surprising that Miss Parrish, who really has been the power behind the throne, in her enthusiastic report of this remarkable convention, and from which report I have gleaned some of my statements, should write as follows: “It certainly is true that rarely has so much of the real nobility of the country been brought together in the interests of Christian work as on this occasion, and in this list is included even the political aristocracy which is usually so difficult to secure. There was Hon. Taro Ando, ex-minister at a foreign court, Hon. Sho Nemoto, a member of the new parliament, His Honor Judge Miyoshi, and Hon. Mr. Kiyoura, a member of the late Matsukata cabinet. And all these men talking on woman’s education or on her privileges and responsibilities as a sentient human being. Think of it!” I repeat the refrain, “Think of it!” Think of the change wrought within a single generation: from uneducated girlhood to a woman’s convention on the highest lines of modern activity. A religion, a country, and an age that can produce such transformations are worth living by, living for, and living in. God bless Japan and her noble Christian women in this grandest age the world has thus far seen.



- To give light to them that sit in darkness Luke 1:77 -

MICRONESIA.

LETTER FROM A PUPIL IN KUSAIE SCHOOL.

KUSAIE, Feb. 15, 1898.

DEAR FRIENDS: I wish I can write to you a plainly and good English letter. But your language is too hard for me. But I must try and helped my Mother Hoppin and write some letter to you for her. She want me to try and write a story about every ships that they had come to us on this Island. So that I am going to tell you as much as I can.

When a ship will come, and we girls would run out doors from our house saying "Sail Ho!" But every time we tried to see the Sail Ho! first, before the boys in the Docter's school or in Mr. Walkup's school had see it before us. But when we don't see it first, and then the boys would see and keep shouting "Sail Ho!" and when we girls heard, we would "Sail Ho!" but we did not glad, as when we see it for our selves, and we are feel ashame, like the men who did not victory in the war. And the boys will be laughing to us, for we don't see the Sail Ho! at first.

Sometimes when the Morning Star had long to come, and we were very much pleased to see it, and the boys too. But the boys had many times to see it first than us, because we have not enough our times to watching for the ship that will come; and we cannot climb up on the high tree to see it. But the boys can do that. They used to climb on the bread-fruit tree or on

some big and highest trees like the bread-fruit tree, for we have many big trees on this Island. I will try and showed you some names for some big trees on this Island that I know:—the first one is the red-seed tree, I think you have been heard of this tree, because I am sure that you have seen its seed, for we have been sent some of it to America every year. It is a very bigger and higher tree, so that the boys can climb up on it and had a good place to looked and see for the ship that will sailed along to here.

But let me tell you about something that is make our times shortly to looked for the Sail Ho! We have a time about half past twelve 'o clock to half past one 'o clock at noon. We have all this times every day, to stay up stairs in our own rooms, sturdy our Sunday school, and pray and to have a rest to sleep, so that we cannot see the Sail Ho! when she comes by this time. But the boys to see it, and when we heard them "Sail Ho!" we would all run down stairs from our rooms, with very much noicy with our feets on the floor. And some girls could not see their place on the stairs, because we were come down all at once, and the house seemed will fall down for our noice. We run and say "Sail Ho!" in the house, we don't tried to see the ship first, but we just "Sail Ho!" for that we heard the boys "Sail Ho!" And our teachers make a rules for us, that nobody cannot say "Sail Ho!" untill she had see the ship with her own eyes, but we don't remember that word every time, and when we heard the boys crieth loud for something that they do or they see it, we just run out and "Sail Ho!" and then our teachers asked us where is the ship is? and the answered of us then will be this, "We don't see the ship, but we hear the boys crieth loud, and we think they are "Sail Ho!" and we "Sail Ho!"

But I must tell you what we are do last year, when the Morning Star was not yet coming from California. We are all very much pleased to see it, but she had longer to come. And our teachers told us that we must see it first, before the boys hath see; and Mother Palmer said too, "If any girl hath see the Morning Star first before the boys, and I will give her a new dress, from the dresses that the Morning Star will bring." And then we girls all try to see it first, because we were all like that new dress. But no girl can see it first, because she was comes in the very early morning, and we all sleep. I think some girls had been wake up, but they cannot go out doors before the bell ring, so that we cannot the ship. But the boys can see it, because they can go out any time in the early morning or in the night, but we girls cannot go any way. We cannot stay out side after the bell ring in the six o'clock in the evening. This bell is for us girls to be ready before dark. And we have our prayers in the seven 'o clock, and after prayers no girls can stay down stairs, but just them who needs for medicine,

and some girls stay and making bread for our teachers, but the rest of the girls all go to bed.

Our ship Morning Star is a very different ship than all the ships in the world. We are very glad for her every time, when she comes, for she is the only one who can bring for us everything we need. Every time when she comes from Honolulu or America, she bring for us a great many happy things to us, our food and our clothes, our Christmas things and our letters from our friends in America or in Honolulu, and sometimes she bring for us new teachers, and our old dear teachers that they had gone before and have rest in their homes at America. And sometimes when she comes from Marshall I's. or Gilbert I's. she bring for us good news from our parents and all our folks there. Or she bring for us many more things, our food and mats and baskets. We used to very glad for our dear ship Morning Star every time. We don't got with her to see her coming to us, and stay with us a long times. And when she going away, we feel sorry very much then, for her. And sometimes when our School times has come, and when we got tire with our School, we would like a rest from sturdiyng our lessons, and then we wanted very much to see the Morning Star comes, for when she comes, we will put away all our School, and have a good and long times for us to do the things that we wanted to do ; to playing and to sewing our clothes, or making little hats and little baskets for our contributions of our circle Kings Daughters. And we called our Morning Star that rest thing to us for that.

We have seen a great many kind of ship here. Some of them are the whale ships and some are the trading ships. They are not like our Morning Star. But I must tell you all, what the One that the Morning Star used for. You know that if the Morning Star were not lived, then the Marshall, or Gilbert and Caroline people not be knoweth of Jesus, and they cannot be saved by Jesus name, and so I too ; and I cannot write to you, like while I am write to you. I will be die among my sins in my darkly home. But I thank God for the Morning Star.

But dear me ! I forgot all about our dear smallest ships, Robert Logan and Hiram Bingham. Poor ships ! The Robert Logan had just only one time to come to this Island. It came about two years ago, and never comes back again. She had her work at Ruk like Morning Star. And I do not know very much about it. But we have Hiram Bingham with us all the time. She did not doing her own work there on the Gilbert I's now, because her captain had another work here on this island to take care of the School for the Gilbert boys, while their teachers, Mr. and Mrs. Channon, have gone away to their own home, and have a rest for a year. So that our

cunning ship, Hiram Bingham, had just stay here by this Island, and had a place to anchor in a harbor for many weeks and many months, untill the time if her Captain will take her again, to her own work. But sometimes when Captain Walkup was here, before he had going to the Gilbert Islanes, he used to take Hiram Bingham to the Utwe, and put there into a bigger river. And will put there about one or two weeks, and leave some of his School boys on. Do you ever heared of Utwe? It is another village of this Island, and is a very good place for ships to anchor by, for it had a pretty harbor there. We girls and our teachers used to go there and see how it: and we used to go and around this Island, but I got no more time to tell you about this, and I think I must stop here, while I had told you about the ships.

I remember another time long ago, when a baby was born, who calleth Hiram Bingham Channon. He was born in the very early morning, and the baby's parents wrote a letter to Mother Wilson, and told you her that the Hiram Bingham has come. They had told that for a joke to her, but they do not know that the girls wanted very much to Sail Ho! So that when Mother Wilson had see that letter, she came and stand on the stairs and tell the girls that the Hiram Bingham have come; and when we girls heared that, we all run down stairs to "Sail Ho!" And Mother Palmer try to make us stop "Sail Ho!" but we don't heared her: we just "Sail Ho!" and run out doors to the end of our hill, and try to find out where the Hiram Bingham is? But we did not see it well, for it is dark, the sun had not rise yet. But we see a very little Island that been on the other side of the harbor, and we think that is the Hiram Bingham that he had been come and anchor in the harbor, when we sleep in the midnight. So we just keep on our "Sail Ho!" But when the boys and some of the Kusaian people who lived nearer to us, when they hear us "Sail Ho!" they are all waked up, and "Sail Ho!" too, but then by and by our teachers told us that it is not the ship but just a baby who was born, who calleth Hiram Bingham. And then we all laughing at the funny thing that we do, but the babay's parents were very much wonder for us when they had heared us "Sail Ho!" Don't you people think that was very funny to "Sail Ho!" by a baby who was born? We all used remember this most of our times. We don't forgot it. And I don't think I will be forgot it at all.

I wished very much to see you all in the new home, that the Lord will give us.

With much lovely to you all, from your friend, one of the King's Daughters, who lived on Kusaie, a very far far away from your home.

HELPS FOR LEADERS OF CHILDREN'S SOCIETIES.

FROM the replies to the questions printed in this department in May, we learn that the following methods for raising money are in use: The investment plan, mite boxes, collections at meetings, birthday and thank offerings, pledges and earning money. Two societies have also used membership fees, fairs, and entertainments, and one reports a novel idea. Her circle has pieced an album quilt, charging five cents for each name put on it, and the plan succeeded so well that it was tried twice, bringing in larger returns the second time. The least popular methods seem to be fairs and collection cards; the most popular, mite boxes and thank offerings. Collections at meetings are approved by one leader because they give the little treasurer regular duties. A few comments upon the different methods, sent in from one Branch, are as follows:—

Mite boxes we have in use constantly, believing they can be made a valuable means of education to the children in many directions.

Collection cards we have not used, believing they are not received with favor by the general public. We do not wish to put anything into the hands of our children which will bring reproach upon them or their work.

Membership fees are valuable. They connect the children individually with the organization; they make each member feel a certain responsibility for the success of the Band work; they give the officers a claim upon certain children, and the treasury a basis upon which to promise pledges to the Branch and Board. By means of the fee the leader can teach that a pledge made to a mission band or the church is obligatory until withdrawn, and is no more to be neglected than the paying of one's house rent. As secretary for Junior Work, I found that the bands having a regular monthly fee sent the largest contributions.

Collections at meetings were the only means of raising money during the first year of our organization. We failed to meet our pledge that year. An organization which has a Branch and Board depending upon it must have something more reliable. This "something more" we find in membership fees.

Fairs and entertainments take time and strength better given to the preparation of bright, instructive missionary meetings upon which we can build up future interest.

Earning money for missionary work is good for the child. It is well for him to give of that which has cost him something, but how very careful we must be that we do not train him to look for wages from those he should serve from love only.

I am glad to find that in our Band the number is increasing of those who receive an allowance. Out of this allowance parents expect certain school supplies to be provided, but there is some degree of freedom allowed with the remainder, and thus the children can feel that they themselves are giving by their carefulness and self-denial. I would be glad if it were possible for every child in the Band to give in this way. I should feel sure then that they would give systematically as they grow up. We, as mission band leaders, are training children for the future more than for the present. In our various devices for raising funds for "the present emergency," we must not allow ourselves to use the children as tools for money raising, but rather we must use money raising as a tool by which to cultivate in the children a loving, devoted spirit. Let us teach them to give according to the measure of their own ability. Let us teach them to "give as an expression of their love to Christ."

A MISSION BAND LEADER.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. Once more, with pain, we must report a serious falling off in contributions, the amount for the month ending June 18th being \$1,473.65 less than for the month in 1897. This makes the total decrease in contributions since Oct. 18, 1897, \$3,880.93. We trust the suggestions for summer work, made in our June number, have been acted upon in many instances; *i. e.*, that information should be distributed, and that where the Lenten offerings were not taken, the extra-cent-a-day-offering envelopes should be used during some summer month. We wish to ask now that every one who reads these words will set apart some time every Sunday morning to pray for the Board and all its interests, and especially for its treasury. Remembering the promise "that if two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven," we wish to ask that every reader of LIFE AND LIGHT shall "agree" with perhaps four others "as touching this thing" in earnest, prevailing prayer. We suggest also that the five so agreed shall seek others, till a mighty volume of prayer shall rise to our Heavenly Father,—to him who loves to give good gifts to his children, and who desires the progress of his kingdom more than is possible for any of his followers. "And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear."

**SELF-HELP AMONG
ARMENIANS.**

One of the best results of the terrible Armenian massacres of 1895 is the spirit of self-help awakened among the survivors. Self-sacrifice for the good of others is a virtue hitherto almost unknown among them: what little of charity there was among them, was with the hope and expectation of securing merit ("serab" they call it) on the books of the Almighty; even the splendid examples of Christian giving on the part of American Christians had little or no effect in inciting them to go and do likewise. Devoted, thoughtful Christians among them greatly deplored this tendency, but were powerless to overcome it. These helpless orphans gave them a chance for a renewed appeal, and many a man has responded generously. Our devoted bookseller at Cesarea has



appreciated the need and the opportunity presented by this appeal. He has induced the women of the evangelical congregation at Cesarea to open and support a school for girls. It has been very hard work for them, yet they have done it cheerfully, and the school is a success. Among the scholars of the school are the five girls whose picture is given above. They were made orphans by that terrible 30th of November, 1895. May this good example be followed by many Gregorians as well as Protestants, until all such orphans shall be provided for.

OUR PREMIUMS. We wish to call attention to the announcement on our cover of the premiums for those securing a certain number of new subscribers to **LIFE AND LIGHT**. No exception can be taken to the premiums themselves; we are glad that it is possible to make so liberal an

offer for the effort put forth, and we hope it will help toward the decided increase in our circulation, for which we are aiming. We believe that one of the very best ways to work for foreign missions is to increase the circulation of the missionary magazine.

WHITE FLAGS IN KOREA. The Christians have a pretty custom in Korea of putting out the little white Korean flags on the Sabbath over their houses. These banners show just where there are Christians living, and they show the world that it is a holy day.—*Ex.* May the day soon come when these white flags flutter all over Korea.

THE PRAYER SPIRIT. Dr. Arthur Pierson, in a series of articles in the *Missionary Review* on "Spiritual Movements of the Half Century," has one on "The Revival of the Prayer Spirit." One of his suggestions is that in every church a prayer circle should be formed without regard to numbers. Two or three could form a circle, or "if there be even one believer who has power with God, let such a one begin intercessory prayer; God will bring to the side of such an intercessor others whom he has made ready to act as supplicants." It has been most cheering to notice in our missionary letters that many of our workers in the field are praying for the home churches, that they may recognize the necessity and privilege of giving for mission work. Let us never cease to seek God's blessing upon our work, our treasury, our literature, our meetings,—all the departments of our Board.

EXTRACTS FROM RECENT LETTERS.

FROM REV. JUDSON SMITH, D.D., AT PEKING, CHINA.

My visit is nearing its end, and I am beginning to gather up my impressions and realize what I have seen. It has been a far more delightful experience than I had anticipated. Of course there have been discomforts, and disappointments, and fatigue, but I can scarcely recall any one of them, and all together they have not signified anything.

The Chinese attract me far more than I could have supposed. Of antipathy, or fear, I have not felt a trace. Seen in their own land, in their own homes, under their own sky, they are an interesting people, with great capacities as well as great needs.

Here in North China I am painfully impressed with the small part the Woman's Board of Missions has in this magnificent field. I wish your missionaries were on every station, in every form of work. Here is a region six hundred miles long and two hundred miles wide, with a population of

twenty-five million, among whom the Board alone is working, and the Woman's Board of Missions has four women only. I wish it were twenty-four. And such work as women do here! They are professors in the theological seminary and in the college; they are training the girls who will make the Christian homes of the next decades; they are writing books; there is scarcely a form of service in which they are not honorably engaged, marching abreast of their brothers. The results of our work are already large and substantial; and the rate of development quickens every year. I doubt if there is another such missionary opportunity before the Board, or any other society, as that which we face here in China at this time.

FROM MISS GILSON, MT. SILINDA, EAST CENTRAL AFRICA.

The new school year opened last week Tuesday, after a vacation of eight weeks, perhaps the busiest weeks of my life, the time spent in doing things that must be done, and yet there was apparently so little accomplished. Can you realize the difference it would make in housekeeping, if instead of ordering the grocer to bring a barrel of flour or a bag of meal, it was necessary to buy the grain with cloth, sometimes spending fifteen minutes in measuring off a dozen quarts of *ingana* (meal), getting the barter cloth, showing the natives how much you will give, sometimes having them agree to take your offer for their grain, then after the cloth is cut off having them change their mind, and all your precious time is lost. When the grain is bought, it must be given to a boy to stamp, winnow, and wash, then a girl heats it in a frying pan, and grinds it on a stone. Bread cannot be made from the *ingana* alone, and wheat flour is too expensive to use the necessary amount of that, so the root of the manioc must be dug, washed, peeled, cut up, and dried in the sun, then stamped in a wooden mortar. Does it make you tired to think of all the work that must be done before we can make a loaf of the *ingana* bread? You would be still more tired if I had time to tell you of the labor required to raise a bushel of the grain.

I wish you could have been with me on the Sabbath before the beginning of my school. About noon, lying on my couch reading the *Independent*, I heard voices very near the door, and looking out saw two horses, four donkeys, and about a dozen unclad native men. These men had bags, bales, trunks, two tents, and a large feather bed for two of the girls. Think of sleeping on a feather bed, twenty degrees south of the equator! They had brought these things on their heads seventy miles.

On the four donkeys were three girls, one sixteen, the other two thirteen, and a little boy of nine. Mrs. Canwell, the mother of the little boy, and a young man who had come as her escort, were on the horses. They had

come from Melsettee, the township of the district; leaving home Thursday morning, they had expected to reach here Saturday afternoon, but a delay the first night had made it necessary for them to spend three nights in the *veldt* (wilderness). They had been riding in the open country under a burning tropical sun; faces were red and arms were blistered through the sleeves. There was delay in commencing the huts, built during the vacation, one for the European girls and the other for the native girls expected in the boarding department this term; walls and mud floors were not dry. I had to receive this party, with all their belongings, into my bedroom,—a room about twelve feet square. When we heard that this little boy was to be in the home this term, we partitioned off from the girls' hut "a round corner" about six feet wide in the middle. When Reggie saw his room, he said, "It seems almost too large." Do not think this was sarcasm. His mother said he had been so fearful lest he should be obliged to sleep in a hut by himself. During the night Mrs. Canwell occupied my bed, and I slept on the couch, and besides the girls and little boy on the floor, one native girl slept at the end of the sitting room. Mrs. Canwell remained with us three nights; the pupils and I lived in this congested fashion a little more than a week. When the floor of the hut was dry, the unbleached calico was nailed on the opening where the window should be, washstands were made from packing cases, and the children were very happy in moving into their hut.

FROM MISS C. H. PRATT, MARDIN, TURKEY.

This is a day of good tidings, and I am holding my peace. The Lord has come to his temples, his human temples, and is purifying them that they may offer pleasant offerings unto him as in the ancient years. The work began perhaps last summer, when he put it into the hearts of some of us to plead for a baptism of the Spirit for our station, though he may know of something far back of that which was really the beginning of the blessing.

In January Dr. Thom was chosen superintendent of the Sabbath school in the Mardin church, and each Sunday after the session asked the teachers to remain for a short prayer meeting. The result was that we heard many voices in prayer which we ought to have heard in the regular Thursday prayer meeting. Soon the doctor asked the church members to stay, and after awhile any others who desired; and then the unconverted began to ask for prayers, make confessions, or rise and say that they wished to begin the Christian life. Then the Lord sent us Mr. Millard, an English evangelist, whom he had been using in different places in the empire, and he spent ten days with us. He spoke once every day except Saturday, and sometimes

twice. The extra meetings being one for the women, one for the boarding schools, one for the Endeavor girls, one for the orphans at a second service each Sunday. He emphasized the old truths which the people have heard for years, though putting many of them in a new dress, of course.

There had been daily meetings before Mr. Millard came. These were not kept up after he left, but the meetings after Sunday school are continued, and the Lord continues to work. Many Jacobites and some other non-Protestants came during the week of Mr. Millard's meetings, and the house was sometimes so crowded that some had to stand in the aisles, and once even about the door. Of their own accord the boys in the boarding school have held two prayer meetings nearly every day for some days; and one day, because they had less school work than usual, they met three times to pray, and all the older ones say they have given themselves to Christ. The women, without any suggestion from anyone of us, began their weekly meetings for prayer. Old quarrels are being settled, there is new interest in the Bible, and a Bible woman working among non-Protestants in the city writes of a wonderful work last week. So God has come to us just when we needed him most. There was a large number of young Protestants unsaved and the church cold. Praise him!

Our Work at Home.

INTERNATIONAL MISSIONARY UNION.

ONE who has enjoyed previous conferences of the International Missionary Union is prepared, in some measure, for the gracious hospitality of Dr. Foster and his associates, for the blessed atmosphere of sympathy with missionary work, and for the uplift and breadth of view consequent upon a gathering of so many representative workers from all lands.

The fifteenth annual meeting of the Union, held at Clifton Springs, June 8-14, was no exception to the rule. Indeed, one who has been present at several of the meetings was heard to exclaim, "Well, this is the best yet."

The services opened Wednesday evening, June 8th, with a "Recognition Meeting," at which Dr. J. T. Gracey, president of the Union, introduced each missionary guest to the others. This roll call, with a few names added later, showed an attendance of one hundred and thirty missionaries, under the direction of thirteen Boards, representing eighteen

countries. Forty-one of our own American Board missionaries were in attendance, and none were more active in discussion, or listened to with greater deference, than Dr. Cyrus Hamlin, Dr. Henry A. Blodgett, Dr. Geo. W. Wood, and Mrs. Crosby Wheeler, all of whom have spent a lifetime in solving the problems of the mission field.

An interesting feature was the presence of several young men and women under appointment by the Methodist Episcopal, Presbyterian, and Dutch Reformed Boards with faces set toward India, China, and Arabia. An earnest plea was made that the Student Volunteers might be rapidly sent forward, and not, as now, refused by the Boards for lack of funds.

Welcomed at every session was the colored evangelist, Mrs. Amanda Smith, whose humor and pathos were alike irresistible, as she told of her work in India and Africa; a helper of all missionaries, though an independent worker, "for no Board would have risked its money on me to begin with."

The devotional hour each morning calls for special mention. "The groves were God's first temples," and the tabernacle erected by Dr. Foster for these meetings, set as it is in the midst of a beautiful grove, seems nearer to the "heart of nature's God" than many a statelier edifice. Prayer and praise,—these were the key of the morning and the seal of the evening, and hearts were hushed, as voices that had been messengers "unto the uttermost parts of the earth," obedient to their Lord's command, were lifted now to claim his blessing on his own word. The sweet singing of "In the Secret of His Presence," "None of Self," and other hymns by "our twins," the Misses Grace and Gertrude Wyckoff, added much to these devotional hours.

Among the topics discussed were "Opportunities and Demands for Workers," "Peculiar Obstacles," "Self-Support," and "Missionary Comity." "The Home Churches,—how to Increase their Intelligence," received the earnest consideration of the closing afternoon, and various methods, such as the "living link," the "forward movement," and the more aggressive circulation of missionary periodicals, all found warm advocates. There seemed to be a remarkable unanimity of opinion as to the desirability of leading the native Christians to assume self-support. This was admirably emphasized by Dr. Hamlin, Rev. Mr. Fowle, Rev. Mr. Woodside, and others of the American Board. A marked agreement was also noticed regarding the wonderful opportunities for the extension of the kingdom. Wide-open doors, young men and women ready to go, encouragements everywhere abroad,—this was the repeated testimony of these men and women who know better than any one else the condition of mission fields.

One note of distress only was heard, "No money to advance." One significant fact may be noted in passing: not a word was said by the missionaries regarding the personal suffering and self-sacrifice made necessary by the retrenchment. The one thought seemed to be of the curtailment of the precious work and the enforced neglect of unparalleled openings.

The woman's session, Friday afternoon, was one of unusual interest. Here we looked upon the faces of ten women whose combined years of service numbered three hundred and forty-three, among them our Mrs. Wheeler. Here, too, we heard the story of Pundita Ramabai's work of faith from her young daughter; and we of the W. B. M. may be justly gratified by the impression made by our representatives,—Miss Wheeler, Miss Morrill, and Miss Crosby.

At the evening sessions were considered, in turn, evangelistic, educational, and humanitarian work. Under the latter head were grouped medical work, orphanages, and famine relief. We heard at this session Mrs. Wheeler's vivid account of the orphans at Harpoot. Rev. George Knapp, of Bitlis, told with the utmost simplicity his thrilling story of persecution, imprisonment, and final release,—“of the apostolic succession” indeed. The educational work seemed, in the minds of most of the missionaries, the handmaid of the evangelistic work. “If you are working for to-day alone, evangelize, but if you are working for the future, educate,” seemed the consensus of opinion. This was the testimony of Dr. Hamlin, Rev. Mr. Walker, of China, and Miss Wheeler.

Among others of our Boards who were present were Mrs. Christie, Mrs. Fowle, Mr. and Mrs. Cole, and Miss Brewer of Turkey, Rev. Mr. Porter and Mrs. Porter of Austria, Miss Gardner and Miss Griswold of Japan, Dr. and Mrs. Whitney of Foochow, Mr. Tewksbury of North China (who rendered valuable service as musical director), and Mrs. Tewksbury.

A very attractive meeting for children, with curios and native songs, was held Saturday afternoon. The social element was at all times in evidence, but all enjoyed especially the reception given by Dr. and Mrs. Foster to all the guests of the Sanitarium.

One must not close without some mention of the Consecration Service held in the chapel, Sunday morning. Led by Dr. Foster, it must needs be deeply spiritual, and from it will go forth streams of blessing to “every nation, and kindred, and tribe, and people.” At the farewell meeting forty missionaries, by personal presence or written word, spoke of their joy in being no longer “returned” but “returning” missionaries, looking eagerly forward to nine mission fields, “already white unto the harvest.”

NUGGETS FROM THE MISSIONARY CONFERENCE.

"I have lifted up my standard in the name of the Lord of Hosts, and I shall keep it up."—*Words of a martyred missionary.*

The grace of God is conveyed from man to man. What we in America have accumulated must be passed on across the seas.

The nations of the earth are but establishing centers of civilizing influence in China.

Independence should be given the native churches just in the measure that they are self-supporting.

If you have no foreign missionary stock the sooner you get some the better, for they pay one hundred per cent.

If you are working for to-day, do evangelistic work only. If you are working for the future, put educational work along with it.

We must save and train the few to reach the many.

Foreign missionary work might go on without the money. It could not go on without the prayers.

The Bible is valuable just as it reveals Christ. The missionary is valuable just as he reveals Christ, by his life as well as by his words.

Wherever you meet a great obstacle the angel of God is standing just beyond with a greater blessing.

"All the great deeds of all God's great ones have painted on the back of them, difficulties; and back of every difficulty is a great and glorious manifestation of the wondrous power of God."

Any man can trust God, but give me a man or woman whom God can trust.

Worship is a great process, whereby a human soul becomes like God.

Go slow in making changes in the lives and habits of the people. Let us make the great internal change, and let the other be the spontaneous working out from within.

To evangelize China means to break the backbone of paganism on this earth.

The Gospel will reach the Turks when, or where, or how we cannot tell; the Almighty has taken it into his own hand.

Humanitarian work is a copy of the Lord's work. It is the opening wedge in many a heathen land.

God is saying to old China, "Wake up or break up;" and she is waking up.

"What is the chief duty of man?" "To make wars and steal," was the answer of an African chief.

"We cannot get our whole membership up to a postage stamp a week for missions; what are we to do?"—*A Board Secretary.*

OUR BOOK TABLE.

"*Tell Them!*" *The Life Story of a Medical Missionary.* By George D. Dowkontt, M.D. Printed at the office of the *Medical Missionary Record.* Pp. 256.

This autobiography of the author of "Murdered Millions" is full of remarkable experiences and unusual opportunities.

Dr. Dowkontt has the indorsement of such men as Dr. T. L. Cuyler, Dr. A. J. Gordon, Mr. John R. Mott, Rev. Edward Judson, D.D., and many others equally well known.

The book is named from the text, "Tell them how great things the Lord hath done for thee."

Dr. Dowkontt is the Medical Director and Secretary of the International Medical Missionary Society of New York City. The basis of this society is unitedly evangelical, and its object is to aid and train intending medical missionaries of all evangelical denominations for service at home and abroad.

The Board of Trustees, four of whose members are secretaries of large Mission Boards, are considering at this time the furtherance of the project to establish a Medical Missionary College. Those who are specially interested in this branch of missionary effort will be glad to read this book.

Whether White or Black, a Man. By Edith Smith Davis. Published by Fleming H. Revell Co. Pp. 199. Price 75 cents.

This book is dedicated by the author "To My Brother in Black, W. H. Crogmen, of Clark University, Atlanta, Georgia."

In the prefatory note the writer says, "In sending out this story, I wish to say that there is no character in it that I have not personally known; no incident that has not been paralleled by fact; and in many instances the words used are the exact words of colored men uttered under circumstances of similar character;" and the author expresses the desire of making the readers of her story better acquainted, "not with the typical negro of minstrel shows, or with the negro as caricatured in comic newspapers, but with the refined and cultured negro gentleman." This story treats of the condition of the colored race in our own country, North and South, and shows the need of home missionary work within our own borders.

Apostolic and Modern Missions. By Rev. Chalmers Martin, A.M., sometime missionary in Siam, Elliott F. Shepard Instructor in the Old Testament Department, Princeton Theological Seminary. Published by Fleming H. Revell Co. Pp. 235. Price \$1.

The eight chapters which form this volume arrange themselves in couplets, contrasting first the principles, second the problem, third the methods, and fourth the results, of Apostolic and Modern Missions. Delivered in the spring of 1895 at Princeton Theological Seminary, they were published in 1897 in the *Presbyterian and Reformed Review*.

In the second chapter, which treats of the "Principles of Modern Missions," quite an elaborate criticism is given to those who propose "the evangelization of the world in this generation.

In the closing paragraph of the seventh chapter Professor Martin says: "The mention of Priscilla, and the fact that her name three times precedes that of her husband, as it follows it three times, may remind us of some new forces that began to stir in heathen society as the results of apostolic missions. Among these was a new estimate of the dignity of women, of the honor to be paid her as joint heir with her husband of the grace of life; a new view of the sacredness of marriage; a new tenderness for children; a new care for the slave; a new sense of the nobility of labor."

SIDE LIGHTS FROM PERIODICALS.

The Spanish flavor continues to permeate the periodicals, and with the result this month, apparently, that no other land where missionary interests gather has a particle of attraction for the writers.

There is one article in the June number of the *Review of Reviews* which will be found exceedingly useful in preparing programmes upon the August topic, "The Island World," viz., "Spain and the Carolinas," by the editor of the *Missionary Herald*, Dr. E. E. Strong. To no other source than the American Board Secretaries could we look for so accurate a history of Spain's rule in these islands, because the Board's missionaries have labored there many years and been intimately acquainted with every change. No one who reads this article can doubt who are the real and welcomed rulers in these islands.

Atlantic Monthly, July, "The Decadence of Spain," by H. C. Lea. *North American Review*, July, "Resources and Industries of Spain," by E. D. Jones. These two articles give interesting information along general lines, and may have bearing upon some phases of our missionary labors in Spain,—labors which we hope to resume, in God's providence.

The last *Quarterly Review* speaks of some "Changes in the Unchanging East."

TOPICS FOR AUXILIARY MEETINGS.

August.—The Island World: see LIFE AND LIGHT for July.

September.—East Central Africa.

October.—West Central Africa.

November.—Thank-offering Meetings.

December.—Review of the Year.

1899.

January.—Constantinople: Its Place in Church History; on the Eastern Question; Present Conditions, and Mission Work.

February.—Smyrna: Historically; Religiously; Mission Work.

March.—Marsovan: Early Days of the Mission; Anatolia College; The Girls' Boarding School.

April.—Our Own Branch: Its History and Present Needs; Its Pledged Work; Relation of Auxiliary to the Branch.

May.—The Bible Women of the Board and Their Work.

June.—Cesarea: The Girls' School; Kindergarten; Out-Station Work.

July.—Mission Work in Brousa; Adabazar, Trebizond, and Sivas.

August.—Hindrances to Progress in Missions.

September.—Objects of Worship in Heathen Lands.

October.—The Medical Work of the Board.

 EAST CENTRAL AFRICAN MISSION.

TOPIC FOR SEPTEMBER.

THIS topic might be treated in two parts: 1. Early History of the Mission. (a) Explorations; see *Missionary Herald* for March, 1885; (b) Umzila and his Kingdom, *Missionary Herald* for July, 1880; (c) Opening and Progress of the Mission, LIFE AND LIGHT for February, 1885, August, 1886, December, 1887, July, 1888. 2. The Mission to Gazaland: (a) Visit to Gungunzana, *Missionary Herald*, February, 1889; (b) Beginnings and Progress in Gazaland, *Missionary Herald*, June, 1892, May, 1895, LIFE AND LIGHT for June and December, 1894, September, 1895, February and November, 1896, January and August, 1897; Items, April and September, 1892.

ANNUAL MEETING.

THE thirty-first annual meeting of the Woman's Board of Missions will be held in the First Congregational Church, Springfield, Mass., on Wednesday and Thursday, Nov. 2 and 3, 1898. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held on Tuesday, November 1st, in the chapel of the First Congregational Church.

The ladies of Springfield will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names before October 1st to Miss Emma L. Hubbard, 65 School Street, Springfield, Mass., the chairman of the Committee on Hospitality. For delegates and others who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address. It is earnestly requested that if any ladies who send their names decide not to attend the meeting the committee be promptly notified.

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18, 1898, to June 18, 1898.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Hancock Point.</i> —Friends,	12 00
<i>Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Albany, 50 cts.; Bangor, First Parish Ch., C. E. Soc., 10; Belfast, Aux., 30; Bethel, Aux., 6.85; Blanchard, Ladies, 4; Boothbay Harbor, Aux., 37.50, S. S., 1.65; Bridgton, Aux., 5; Brunswick, Aux., 62; Bucksport, A Friend, 2; Buxton Centre, Mrs. George W. Cressey, 1; Castine, Aux., 13; Foxcroft and Dover, Aux., 17.35; Fryeburg, W. M. Soc., 5; Garland, Easter Off., 10; Gorham, Aux., 25; Gray, Aux., 7; Greenville, Aux., 14; Hampden, Aux., 60, Extra-Cent-a-Day Band, 10; Hancock, Conf. Coll., 2.30; Harpswell Centre, 10, Cradle Roll, 1; Harrison, 1; Lewiston, Pine St. Ch., Aux., 35; Litchfield Corners, Aux., 12; Lovell Village, 2.20; Norridgewock, Aux., 13; No. Bridgton, 25 cts.; Phippsburg, Ladies, 13.50; Portland, High St. Ch., Aux., 2, Mrs. Femo's S. S. Class, 50, Light Bearers, 33.11, Second Parish Ch., 21, W. M. Soc., 10, St. Lawrence Ch., Aux., 10.75, S. S., 2.60, Prim. Dept., S. S., 1.50, State St. Ch., Cov. Dau., 88.56, Gleaners, 43, Williston Ch., Aux., 12.50; Rockland, Aux., 30, Golden Sands, 8.37; Scarborough, Aux., 5, Willing Helpers, 5, King's Dau.	

Silver Cross Circle, 5; Searsport, Aux., 21.50; So. Paris, Aux., 12.75; South West Harbor, 1.70; Thomaston, Aux., 7, Union Aux., 8; Warren, Aux., 8; Wells, Second Cong. Ch., Aux., 30; West Falmouth, Second Cong. Ch., Aux., 15; Windham, Mrs. H. B. Harlow and Daughter, 1; Woodfords, Aux., 45,	890 44
Total,	902 44

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas. Bedford, Two Friends, 3; Bennington, Aux., 1.50; Berlin Mills, Jr. C. E. Soc., 1.50; Farmington, Aux., 22.25; Greenland, Aux., 21, C. E. Soc., 6; Hinsdale, Aux., 4.50, Easter Off. (with prev. contri. to const. L. M. Mrs. Mary E. Renshaw), 5.50; Jaffrey, Monadnock Bees, 1.50, Ladies' Cong. Ch., 8.50; Jaffrey, East, Aux. (to const. L. M. Mrs. R. H. Kittredge), 25; Keene, First Cong. Ch. and Soc., 20.60; Manchester, First Ch., Mrs. L. Melville French (to const. herself a L. M.), 25, Aux., 30; Meriden, Aux., 1.33; Nashua, Mrs. M. E. Frost, 5, A Friend, 12, Mrs. E. J. Barnes, 10.56; North Hampton, Aux., 42.10; Orford and Lebanon, 1.40; Plaistow, Aux., 10; Plymouth, C. E. Soc., 5;

Portsmouth, Rogers Circle, 40; Swan-
zey, Aux., 4.30; Winchester, Aux., 18.25, 325 79

Total, 325 79

VERMONT.

Vermont Branch.—Mrs. T. M. Howard,
Treas. Alburgh, 2; Barre (with prev.
contri. to const. L. M.'s Mrs. S. N. Jack-
son, Mrs. Eugene Griffin), 10.30; Berk-
shire, East, C. E. Soc., 5; Brantree,
East, 4.30; Burlington, Aux., 25, College
St. Ch., C. E. Soc., 15; Fairfax, Mrs. C.
E. Beeman, 3, Mrs. E. J. Purnoort, 2;
Fair Haven, 1; Fairlee, Aux., 13.25;
Franklin and Grand Isle Co., 7.30;
Hartford, 8.31; New Haven, Th. Off.
(with prev. contri. to const. L. M. Mrs.
B. P. Simons), 5.79; St. Albans, coll. at
Dist. Meeting, 6.95; St. Johnsbury, No.
Ch., 31.97; Westford, Mrs. Anna O. Put-
nam, 10; Waterbury, 6.17; Wilder, 9.25;
Williamstown, Jr. C. E. Soc., 1. Less
expenses, 15.80, 157 29

Total, 157 29

MASSACHUSETTS.

Amherst.—Miss Mary I. Ward, 2 00

Andover and Woburn Branch.—Mrs.
G. W. Dinsmore, Treas. Andover, Y.
L. Soc. of Ch. Workers, 40; Billerica,
Aux., 7.55; Lexington, M. E. H., 10;
Lowell, Eliot Jr. C. E. Soc., 8; Malden,
First Ch., Aux., 50; Medford, Mystic
Ch., Aux., 50; Reading, Jr. C. E. Soc.,
15; West Medford, W. Ch. League, 20;
Winchester, Aux., 52, Open Door M. C.,
10, 262 55

Barnstable Branch.—Miss Amelia Snow,
Treas. Yarmouth, Aux., 7 50

Berkshire Branch.—Mrs. Chas. E. West,
Treas. Canaan Four Corners, Aux.,
12, Fetna Circle, 12; Curtisville, Aux.,
14.17; Dalton, Aux., 128.18, Penny
Gatherers, 62.71, Y. L. Aux., 20.86, A.
Friend, 100; Housatonic, Aux., 12.15,
Twenty-first Birthday Off., 10.02; Lee,
Jr. C. E. Soc., 50, Nov. Miss. Club, 38,
Second Aux., 7.15; Lenox, Aux., 39.32;
Peru, Aux., 28, Top Twig, 6.40; Pitts-
field, First Ch., Aux., 7.50, Coral Work-
ers, 10, So. Ch., Aux., 7, Ladies' Benev.
Soc., 25; Sheffield, Aux., 13.50; So.
Egremont, Aux., 2.50; Stockbridge, C.
E. Soc., 5; West Stockbridge, 23.20, 639 66

Dalton.—Jr. C. E. Soc., 10

Essex South Branch.—Miss Sarah W.
Clark, Treas. Beverly, Dane St. Ch.,
Home Dept., S. S., 10.20, Washington
St. Ch., Aux., 13.13; Lynn, First Ch.,
Aux., 30, Central Ch., 9; Middleton,
Aux., 5.56; Peabody, Aux. (of wh. 25 to
const. L. M. Miss Lucy M. Abbott),
223.25; Salem, Crombie St. Ch., Aux.,
9, So. Ch., Y. L. Aux., 10, Tab. Ch., Y.
L. Aux., 14.56; Saugus, Aux., 9.90;
West Gloucester, Mrs. Temple Cutler,
5, Additional Lenten Off., 6.50, Dona-
tion, 23, 369 10

Fall River.—A Friend, 50

Falmouth.—William Crispy Perry, 30 00

Hampshire Co. Branch.—Miss Harriet J.
Kneeland, Treas. Amherst, Harding
Band of Jr. End., 7; Chesterfield, 15;
Easthampton, Cov. Band, 19; Hadley,
Aux., 22.80; Haydensville, Aux., 20.25;

Greenwich, Aux., 3; Northampton, Ed-
wards Ch., Aux., 1; South Hadley, Mt.
Holyoke College Miss. Ass'n 20; Wil-
liamsburg, 13, 121 05

Middlesex Branch.—Mrs. E. H. Bigelow,
Treas. Frammingham, Aux. (of wh. 100
to const. L. M.'s Mrs. Eulalia E. Fay,
Mrs. Susie H. Furber, Miss Mary E.
Furber, Miss Annie L. Hartwell), 160.25;
Hopkinton, Aux., 4; Maynard, Miss
Lucy A. Maynard (in mem. of Fannie,
Mary, Mattie, and little Vickie), 10;
Milford, Aux., 18; Wellesley, Aux.,
78.25, Jr. C. E. Soc., 15, Dana Hall Miss.
Soc., 60, 345 50

Norfolk and Pilgrim Branch.—Miss Sarah
B. Tirrell, Treas. Brockton, Aux., 8.30,
First Ch., Aux., 15; Campello, Jr. C. E.
Soc., 10; Easton, Golden Links, 14;
Haverhill, Aux., Second Cong. Ch., 3.50;
Hingham, Aux., 14; Rockland, S. S.,
5.40; Seaboard, C. E. Soc., 2; Wollaston,
Aux., 21, Jr. C. E. Soc., 5, 98 20

No. Wilmington.—Miss Josie L. Hitch-
cock, 10 00

Old Colony Branch.—Miss Frances J.
Runnels, Treas. Fall River, Jr. Miss.
Soc., 50 00

Pittsfield.—Mary H. Lamberson, 21 00

Springfield Branch.—Miss Harriet T.
Buckingham, Treas. Chicopee, Third
Ch., Aux., 3.95; Feeding Hills, Aux., 7;
Holyoke, First Ch., Aux., 28.56, Second
Ch., I'll Try Band, 2.50; Indian Orchard,
Aux., 11.35; Ludlow, Aux., 11.21; Mit-
tineague, Aux., 25; Palmer, Aux., 8.10;
Springfield, Mem. Ch., Aux., 3.30, Olivet
Ch., Olive Branch, 30; Westfield, Sec-
ond Ch., Aux., 11.49, 142 46

Suffolk Branch.—Miss Myra B. Child,
Treas. Allston, Aux. 35; Auburndale,
Mrs. Mary Clement Leavitt, 5; Boston,
Central Ch., Adabazar M. C., 50 cts.,
Mt. Vernon Ch., Jr. C. E. Soc., 12.46,
Aux., 17, Prim. Dept., S. S., 5, Old So.
Ch., Dau. of Cov., 14.25, Union Ch.,
Aux., 100, Prim. Dept., S. S., 1.30; Cam-
bridge, First Ch., Aux., Extra-Cent-a-
Day (of wh. 25 to const. L. M. Mrs. Ezra
F. Taft), 44.44, No. Ave. Ch., C. E. Soc.,
10; Cambridgeport, Pilgrim Ch., Cradle
Roll, 15.78, M. B., 4, Prospect St. Ch.,
Aux., by Mrs. H. O. Bright (to const. L.
M. Mrs. Mary Emma Smith Beard), 25,
Wood Mem. Ch., Aux., 22; Charlestown,
Mrs. Goldsbury, 1, Winthrop Ch., Aux.,
2.45, Jr. C. E. Soc., 10 cts.; Dorchester,
Harvard Ch., Aux., 1.60, Village Ch., Y.
L. Aux., 20; East Boston, Maverick Ch.,
Madura Aux., by Mrs. Caroline E. Fales,
14; Everett, First Ch., Cradle Roll, 17.29;
Hyde Park, Aux., 85.86; Jamaica Plain,
Central Ch., Jr. C. E. Soc., 42; Mills, S.
S., 1.60; Newton, Eliot Ch., Aux., 198;
Newton Highlands, Aux., 25.73; Roslin-
dale, Aux., 22.29; Roxbury, Eliot Ch.,
Aux. (to const. L. M. Mrs. Mary E.
Moor), 25, Eliot C. E. Soc., 2.56, High-
land Ch., Aux., 72.76, Immanuel Ch.,
Aux. (with prev. contri. to const. L. M.
Mrs. H. W. Tisdale), 17.80, Walnut Ave.
Ch., Aux., 75, Y. L. Aux., 75; Somer-
ville, Broadway Ch., Aux., Martha E.
Whitaker Mem., 10, Franklin St. Ch., Aux.,
22.30, Highland Ch., Aux., 40 cts.; West
Somerville, Cong. Ch., W. M. Soc., 19.12;
Waltham, Carrier Pigeons, 20, 1,083 59

Wilmington.—Miss G., 2, A Friend, 2, 4 00

Worcester Co. Branch.—Mrs. Minnie D. Tucker, Treas. Barre, Aux. (of wh. 25 to const. L. M. Mrs. Edwin Woods), 28; Fitchburg, C. C. Ch., Aux., 32.77; Lancaster, Aux., 1.20; Millbury, First Ch., Aux., 5; No. Brookfield, Aux., 65, Rockdale Ch., Aux., 31.25; Southbridge, Aux., 28.91; Spencer, Aux., 22.25; Upton, Aux. (to const. L. M. Miss Ann M. Gibbs), 25; Worcester, Adams Sq. Cong. Ch., 3. Old So. Aux., 20, Pilgrim Ch., Intern. C. E. Soc., 2; Gardner, First Cong. Ch., 4, A Friend, 1, A Friend, Lenten Off., 31 cts., 269 69

Total, 3,456 90

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Barrington Ch., Bay-side Gleaners, 7.63, Aux. (of wh. 25 legacy Miss Louise B. Smith), 28.50; Providence, Central Ch., Girls' Miss. Circle, 40, Free Evangelical Ch., M. C., 30.25, Pilgrim Ch., Little Pilgrims, 30, Laurie Guild, 10, Union Ch., L. F. M. Soc., 140; River Point, C. E. Soc., 5; Woonsocket, Globe Cong. Ch., Jr. C. E. Soc., 4, 295 38

Total, 285 38

CONNECTICUT.

Bristol.—First Cong. Ch., Dau. of Cov., 50 00

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Brooklyn, Aux., 41.56; Colchester, Aux., 46.35, Wide Awake M. C., 8.76, Boys' M. B., 5, Cradle Roll, 2.55; Central Village, Aux., 4; Danielson, Heart and Hand M. C., 5, Jr. C. E. Soc., 5.25; Franklin, C. E. Soc., 2; Greenville, Aux., 41.18; Groton, Aux., 39.10, S. S., 14.08; Hanover, Aux., 8.50; Jewett City, Aux., 10; Ledyard, Newell Soc., 10; Lyme, Aux., 17; New London, First Ch., Aux. (of wh. Th. Off. 81), 182.57, Jr. C. E. Soc., 15.14, Second Ch., Th. Off., 108.75; No. Stonington, Aux., 14; No. Woodstock, Aux. (of wh. 25 to const. L. M. Mrs. Matilda J. Morse), 25.50; Norwich, First Ch., Y. L. A., 34.40, Second Ch., Aux., 20.50, Thistle-down M. C., 90, Broadway Ch., Aux., 2.50, Y. P. Union, 10, Cradle Roll, 5.50, Park Ch., Aux. (of wh. 25 to const. L. M. Miss Grace C. Moore), 89.75, Mrs. L. F. S. Foster, 50; Plainfield, Aux., 18.50; Preston, Aux., 13.50; Putnam, Aux., 51.72; Woodstock, Aux., 30.50, 1,270 66

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Glastonbury, Aux., 67.20; Hartford, First Ch., Aux., 4; New Britain, So. Ch., Aux., 38.50; Plainville, Cradle Roll, 2.75; So. Manchester, Jr. C. E. Soc., 2.30; Tolland, Aux., 5, Jr. C. E. Soc., 80 cts.; Vernon Centre, Jr. C. E. Soc., 5, 125 55

New Haven Branch.—Miss Julia Twin- ing, Treas. Bethel, Aux., 30.60; Center- brook, Aux., 9.25; Cheshire, Aux., 15; Easton, Aux., 17.25; Ellsworth, Aux., 11.50; Essex, Aux., 22; Ivoryton, Aux., 45; Meriden, Centre Ch., Aux., 137; Middletown, First Ch., Aux., 22.72; Milton, Aux., 20; New Haven, Ch. of the Redeemer, Aux., 134.65, Daveyport Ch., Aux., 14, Dwight Pl. Ch., Aux. (of wh. 100 to const. L. M's Mrs. J. C. North,

Mrs. J. Y. McDermott, Mrs. D. A. Alden, Miss Harriet Willard), 105, Grand Ave., Second Ch., Aux., 39.32, Plymouth Ch., Aux., 2.90; No. Branford, Aux., 26; No. Madison, Aux., 10.23; Orange, Aux., 5.50; Salisbury, Aux., 13.37; Sharon, Aux., 80.50; Wallingford, Aux., 60; Watertown, Aux., 5.85; Westville, Aux., 40.83; Winsted, Aux. (of wh. 50 by Mrs. Caleb J. Camp, to const. L. M's Laura Hine, Mrs. N. M. Calhoun), 62.43, Jr. C. E. Socs., 18, 948 90

Total, 2,395 11

NEW YORK.

Denmark.—Mrs. J. T. Kitts, 10 00

New York State Branch.—Mrs. Guilford Dudley, Treas. Bedford Park, Jr. C. E. Soc., 5; Buffalo, First Ch., Jr. C. E. Soc., 5, People's Ch., W. M. Soc., 12.50; Corning, Aux., 2.30; De Ruyter, C. E. Soc., 1; Elmira, Park Ch., Aux., 38; East Smithfield, Pa., Aux., 8.50, C. E. Soc., 12, Friendship Aux., 3; Fairport, Aux., 20; Flushing, Aux., 15; Gloversville, Aux., 21.50; Mt. Vernon, W. M. Soc., 9.90; Northville, Aux., 10; North Evans, Aux., 5; Poughkeepsie, Mrs. Gilbert, 20; West Groton, C. E. Soc., 3.50, Jr. C. E. Soc., 1.50, 193 70

Total, 203 70

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flav- ell, Treas. D. C., Washington, Fifth Ch., Aux., 5; Md., Baltimore, Aux., 42.31; N. J., Bound Brook, Aux. (of wh. 25 to const. L. M., Mrs. L. D. Cook), 30, C. E. Soc., 25; East Orange, Trin. Ch., Aux., 18; Plainfield, Aux., 10; Upper Montclair, Aux., 33, Jr. C. E. Soc., 20; Passaic, Cong. Ch., Aux., 5; Pa., Ger- mantown, Prim. Dept., S. S., 5; Mead- ville, W. M. Soc., 15. Less expenses, 25, 183 31

Total, 183 31

ILLINOIS.

Englewood.—A Friend, 80

Total, 80

IOWA.

Independence.—Jr. C. E. Soc., 1 75

Total, 1 75

CANADA.

Montreal.—Eleanor B. Rea, 7 00

Total, 7 00

TURKEY.

Constantinople.—A. C. G. C., Miss. Soc., 44 00

Total, 44 00

General Funds, 7,594 82

Gifts for Special Objects, 378 05

Variety Account, 25 73

Legacies, 1,144 16

Total, \$9,143 36



CHINA.

LETTER FROM DR. W. L. HALL.

LIMAN, SHANSI, CHINA, March, 1898.

DEAR FRIENDS: Three years ago to-day we came to Liman. After a four months' residence we were separated from all our associates, the nearest neighbor being eight miles away. With our limited knowledge we had to overcome many obstacles, but I found the people ready to come for healing. We soon had enough of the language to make our wants known. During that year ('95) I saw a few hundred patients, studied what time I could, and mingled with the people to get their own talk. I found some dispensary stores on my arrival. Some were of service, but most were ruined by freezing and exposure. By the end of '95 the natives knew something of the foreign doctor in Liman.

So during the next year ('96) I had a nice increase in patients and in villages represented. Some surgical operations performed during the year helped in a wonderful way to an introduction to the people. . . . Words cannot tell of the days and nights of watching and waiting, of the pitiful empty lives of the patients, of the struggles to render them reasonably comfortable, and, with the means at our command, try to ward off the grim presence—death. And the trouble that will come to our hearts as we see them on the borderland without hope, without a ray of light from on high, without a knowledge of our blessed Saviour and his wonderful peace. As we strive to ease the pain, how blessed it is we can tell them of the healing of the soul. So many of them cannot understand: Why should Jesus die for them? Why do missionaries leave home, and friends, and native land to teach them? Love, and justice, and charity are unknown quantities here. In '96 I hired two courts adjoining our home, one for men and one for women. The rooms are bare; there is usually one window to a room here, and the

windows are covered with paper. The dispensary supplies are stored in small rooms opening off from our little chapel. In these rooms I examine all the patients that come. When I perform an operation it must be done in the chapel. There is no money to pay for a proper table, so we make a table of a door. We place two of the benches in the chapel about four feet apart, then take down a door, place the ends on the benches, and we are ready for the patient. The benches are low, so I must either sit on a little stool, kneel by the side, or stoop over in a very uncomfortable position. Assisted only by my native assistants, I have performed operations that at home we think demand a well-appointed hospital and a staff of physicians. Please do not think for one moment that I boast; it is only my desire to interest you in a work that has become to me more than my own life. The dear Master has so directed the work that up to this time there has been no death either from the anæsthetic or in the hospital.

And what does all amount to? you ask. The question would be well answered if you could only see the physical changes wrought by Western medical science. You would have no desire to ask the question if you could see the light come into a dark face, the eye glow with happy peace, and the life-current changed from the blackness of darkness to the pathway of the lowly Nazarene. And to see the change! Never until the great day of His coming will we know the height and depth of an influence for good, even though it be our own humble effort here "in His name."

The patients in the hospital are taught daily; not one leaves without some knowledge of God, of his love, and his mercy, and of the home with him for those who long for and accept it. I was overrun with patients during the first half of last year. I loved and pitied them, and could not send them away. From four to ten persons would crowd into one little room. The rooms were all full, and I had to supply fuel for twenty fires. Day and night I worked with them "in toil yet not in weariness," for the labor was its own reward. In the midst of it there came the message, "Allowances for work reduced." How much it must have cost the members of the Prudential Committee to send out the order!

They know what the work demands, and the children of the King failed to give of their abundance for their brothers and sisters in heathen lands. I would not give up. It seemed to me that help must come. I cut down expenses as much as was possible during the year, and took more of the little tasks and worries on myself to try and economize.

But help, enough of it, did not come. I kept up the work, and to do so I had to bear a portion of the expense myself. At the end of the year I found that I had used more than two hundred dollars of our own allowance

for the hospital. I had to do it. I could not but think that some members of the great Christian family at home would come to the rescue. With our growing family we cannot contribute such a large sum, so we are praying that God will send an angel to rouse some of his children, and let them see that they should remove this extra burden from us.

If giving to the poor is lending to the Lord, we shall expect our own with usury. The Board cannot make it up to us, they say, but our faith is strong that some one will. We know every cent was well spent. It was for the relief of suffering of these, some "of the least" of God's children. Our strength may diminish, but our faith and trust increases as the days go by.

I cannot tell you of the depth of happiness which is ours as we do this work. The Holy Presence comforts and directs us. We look to our Heavenly Father, we pray to him, and he answers our petitions. At this time we have about thirty patients in the hospital. Now, dear friends, I wish to say, we are all working with the same end in view. You as well as we have a share in the work. We pray that you will hold up our hands that we may do more efficient service.

Yours very truly,

W. L. HALL.

JAPAN.

Miss Harwood, of Matsuyama, writes for the *Mission News* very encouraging words from her field. She says:—

THE work in Matsuyama has been going on about the same during the fall and winter as in the early part of the year. There were over a hundred girls in the school last term, but it is too early to say how many we are to have this term. The boarding pupils come to me for a Bible lesson Sunday afternoon. In this class there has never been less than half of the girls in the school, while more often three fourths or more have attended it. I have enjoyed this work very much. My one opportunity for speaking to the day scholars comes in my Thursday morning talks after the chapel exercises. My classes in school have kept me so busy I have had little time for outside work. Two evenings a week I have had a class of eight Chūgakkt students coming for an English lesson, which is always followed by a Bible lesson in Japanese. At my Sunday school in Komachi about twenty children are regular in attendance and pay good attention.

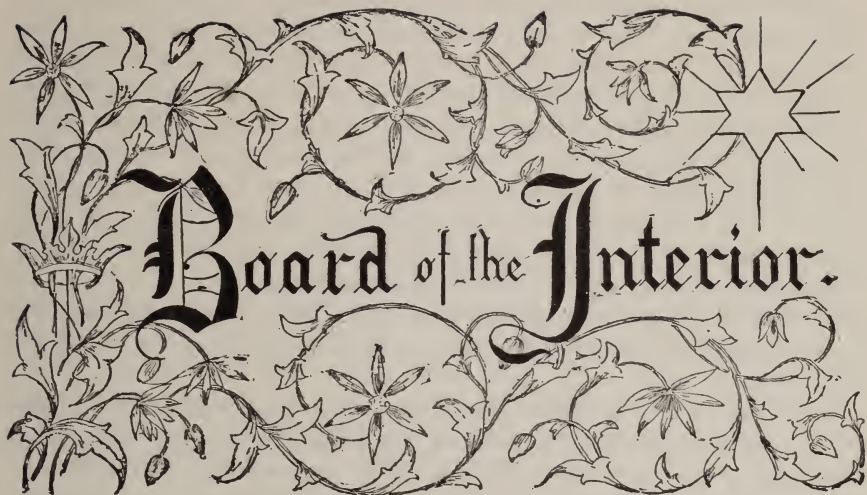
Before Christmas I received a box from the young people of the Third Congregational Church in San Francisco, containing presents for my Sunday school and the girls of the school. After supplying these there were enough

scraps and scrapbooks left for a Sunday school of sixty scholars at Gunchu, eight miles from here.

The great event of the year for the work on this island has been the coming of Mr. Sydney L. Gulick and family. They arrived in Matsuyama November 27th and are living with me. It is truly one happy family. Life for me is very different from what it has been for the last three years.

THE Woman's Board meeting of Tuesday last was led by Miss Chamberlain, of Honolulu. Papers read from Honolulu reported a happy and successful effort to raise the debt of the Honolulu Society—about \$500. The method is as follows: Members and friends sent in at a "Thank-offering meeting" sealed envelopes containing money and a slip of paper, whereon is written a Bible text, or an original sentiment, perhaps. The treasurer opens the envelopes and reads what is written on the paper. These meetings are of great interest. At this last one, the 3d of May, the debt was canceled, and there was even more than enough. The paper read on Tuesday was prepared by Mrs. Leadingham, of Honolulu; subject, "Causes of the Deficiency in the Support of Missions, and the Remedies." Causes,—not lack of funds in pocket, but lack of interest. Remedy,—the use of methods to awaken interest in churches and Christian communities.—*From the Hilo Tribune.*

OUR EXAMPLE The Woman's Presbyterian Board of Foreign Missions of
 ADMIRABLE. the Northwest held a grand annual meeting in the Westminster Church, Minneapolis, on April 27th and 28th. One of the attractions of the meeting was the presence of the venerable Mrs. C. O. Van Cleve, one of the pioneers of Minnesota, and who has been among the foremost in awakening and maintaining an interest in foreign missions among the people of the Northwest. For many years she has written an admirable column or more of foreign missionary news for one or another religious paper, and is still at it. She has the reputation of being the first white child born in Wisconsin. The Indian name of the State is Ouisconsin, and the O in her name represents that Indian word. Another feature of the meeting was an address by Mrs. Barrows, wife of Dr. Barrows, who invented the International Religious Conference of the Chicago Fair, and who has since made a useful lecturing tour through India. Among other encouraging facts Mrs. Barrows gave this one: "A professor in the University of Calcutta had a long conversation with me concerning our government and the success of our institutions. He told me that Indian scholars had studied our system of government thoroughly, and had watched events for years; with the growing belief that we were to be the model for a future United India. India has so enormous a territory, and her people have such different interests, that a division into States, with local home rule and a strong central government, seems to these India patriots the only solution of their troubles." Of her husband's lecture tour she said that it was acknowledged on all hands "that his lectureship was put at a great advantage at the outset, since it was an American lectureship." Ought not such facts inspire us to do with our might what our hands find to do among the peoples of the world?



THREE DAYS IN MACEDONIA.

SAMOKOV, BULGARIA.

MY DEAR FRIEND: Your good letter has long waited a reply, and a detailed list of sickness of various ones, and work that has kept heart and hands from replying, might weary you. Your "Daughters of the Covenant" I found very interesting, and thank you for it. I want my girls to read it. You there mention "Men of the Moss Hags." My father liked the "Raiders" so well that he bought "Men of the Moss Hags," and I think it was the last book dear Aunt Minnie Beach Clarke read.

You have doubtless heard of her death; how, unexpectedly, she left us one glorious night, September 9th. Miss Maltbie stayed with the family, and promised to send for me that night if she left us; and when the summons came, and I was hurrying along to the house, I could but think what a beautiful night it was for that sweet, gentle, glorious spirit to take its long journey in. Only a year and a half did my dear childhood's "missionary aunt" have to live in Bulgaria, but the good that came to our lives from her may help the people she would have loved to work for longer. Such a natural, happy person she was. Her death took a good deal out of us all.

We were so happy to welcome Miss Clarke last week, and the Marshes, whose home is in Philippopolis. Miss Clarke hopes soon to begin her kindergarten work, in addition to her duties as home keeper for her father and brother.

I wonder if you would be interested to see a little of missionary work outside of Samokov? Our work here is almost wholly school work and work among the very poor, while in Macedonia the missionaries are quite respected and loved by the higher people of the country. Our annual meeting met at Monastir in July, and my father and I were the guests of Mr. and Mrs. Bond. It is said that a poor man once coming into the yard (which is shut in by high walls, as all homes in Turkey must be), exclaimed, "Oh! this is Paradise!" The walls are covered with vines and ivy, as is the house itself. The summer house, the lemon trees, oleander trees, beautiful flower garden, clean walks, etc., might well remind one of a better land.

Saturday afternoon the people have chosen to make into a reception day for Mrs. Bond, and I want to give you a glimpse of that home on a Saturday of my visit.

Early in the afternoon Miss Violet Bond, who is now visiting her parents, has a children's meeting in the pleasant yard back of the house. There were forty present at the meeting, children of many nationalities, and I heard one child addressed as Socrates, and another as Demosthenes; also Cleopatra honored us by her presence. Before the meeting closed guests began to arrive.

The Russian consul was the first, and brought with him a host of photographs taken of Mt. Athos, the holy place where no woman ever can step, and no female creature, not even a hen, is allowed. The consul was full of enthusiasm as to his recent visit, and Mr. Bond, who also has a camera, was interested in his progress in photography. Other guests kept arriving, the Bulgarian agent and his secretary, lady teachers, and bright young misses with their escorts, for no girl in "Turkey land" can walk alone on the streets. It was most interesting to see how Mrs. Bond could turn the thoughts of these gay people to that which is higher and more enduring than this life. I do dislike to have religion dragged into conversation, but when it bubbles out spontaneously, how much good it can do! The only Protestant service in Monastir is held in Bulgarian, which hardly one of those guests can understand; but they understand Mrs. Bond's sympathy, and she manages to communicate with them all in some way. Those of the guests who know English translate for those who understand French and German. Miss Bond is fortunate in being able to speak these languages, as is also Mrs. Baird, who left Monastir soon after we did, for a visit in America.

The arrangement the ladies made of having all the annual meeting guests to lunch on alternate days at the Bonds and Bairds was very pleasant. It was also a pleasure to see our sister boarding school, and have a visit with Miss Cole and Miss Matthews.

On our way back from Monastir we stopped to see those of Thessalonica,—or, rather, to see *him*, as my brother happened to be the only American missionary there at the time.

The waters of the bay are as blue, Mt. Olympus in the distance as grand, and the streets almost as old fashioned, as when St. Paul was alive. But I must hurry on to speak of another visit. Remembering that the railway passed six hours from a place called Trun, where one of our young graduates was being severely tested, and where two other pupils of former years are living, I decided to stop over and see them. I cannot describe the chain of providences that took me along; how our dear Julia's prayers (the graduate) seemed to smooth the way, and bring a driver and get me along over that more than lovely country. Never, since as a girl of nineteen I first gazed on the Berkshire Hills, have I seen anything so fine as the mountains, valleys, streams, woods, birds, and wild flowers of that drive, and then Trun itself, a charming little city set in among the mountains.

To see grand people is pleasant, and to visit dear American friends delightful; but to go to see your own girls, and have the breath of life hugged out of you and tears of joy shed over you by those who, in trying places, have been faithful according to the light they had, and herald you as they might a messenger from the skies,—no joy can be compared to this. There were only three days,—one for each of my three girls,—but they were packed full, and two nights were spent in talking, advising, planning. It was as hard a strain as I ever endured to be in one of the homes, that of an aristocratic high family, where every action and word was taken notice of. "Why had this American come?" was the question of the day. I felt that the Christian life of my dear girls would be harder or easier after my visit, so I dressed in my best dresses, and tried in every legitimate way to get them to feel that a Protestant wasn't so terrible, after all, but was like other people in nature, if not in belief. The asking a blessing at the table had been almost forbidden to one of the girls, and she had warned me that the family had a superstitious feeling about one's closing her eyes and asking a silent blessing. My heart quaked "awfully" as I gathered up courage to speak to that proud father, who has served eight years in the National Assembly, and whose "honor would never permit a daughter of his to be a despised Protestant." (He was too polite to say that to me, though I knew of his having said so.) I simply said to him that from a child my father had taught me to thank God for my food, and it would seem as rude to me not to do so, as it would not to thank himself for my entertainment in his home, and that if he had no objections I should like to say "thanks." He had no objections, and after that it was plain sailing in that direction, and oh, how thankful we were!

As we were leaving the Pravo Slav Church that Sunday, in Trun, a sweet young girl said, "I could understand nothing of the Slavonic service, and I was hungry to hear some good words." I told her that I was so glad she was hungry to hear, for I was also, and that if she could come to Natalia's home after dinner, we would all study something from the Bible. It was a precious time we had together. I fear the girl isn't long for this world; her face was too pale for health.

Let me say that it was some advantage, in friendly conversation with these fathers and brothers in Trun, to be able, accidentally (!), to mention the Monastir Saturday visitors, the Russian consul (Russia is in great favor here now, you know), also the Bulgarian agent, with whom many of them are acquainted (a delightful oldish gentleman he is, and speaks English well).

The three happy days were ended at last, and it was time to leave. I was sorry to leave them all, but especially our young graduate, whom I had found in the preparatory school when I first came to Bulgaria, seven years ago. Very few Bulgarian girls are willing to come out and leave the old church, and confess Christ before men as she has done; and it cost her a winter of soul agony to bring herself to the point where she could sing,—

"Jesus, I my cross have taken,
All to leave and follow thee."

Was it necessary for her to come out? Could she not be a Christian and do as most of the non-Christians,—“try to show in her life” the gospel without breaking with the faith of her forefathers? You should see her; her very face and bearing have grown noble these years, and people all say, “There is something about that girl.”

The something is Jesus Christ, whom she has invited to abide with her. With no mother; with a large circle of influential, strong-minded opposers about her; with the fear of losing her place, not only in her home, but in her father's heart if she followed her conscience,—oh, how I dreaded to leave her, as her large, appealing blue eyes followed me around, and she said, “It seems as though I couldn't let you go!” Jesus Christ did not leave her. One providence after another helped her, until at last a misunderstanding brought her back to teach in Samokov. The misunderstanding cost some of us dearly; but when we know how much she needed this year among Christians, till she is a little older and more firmly established, and that in no other way could she have come, we are inclined to smile at losses, and praise God for his wonderful works among the children of men.

Actually, Mrs. Clark, when another of our graduates was being compelled

by her father to go where she knew it was wrong she should go, and tears and entreaties would not avail, do you know the horse balked! The father tried and tried to make him go and he would not, and then the man was shamed of himself for opposing the Lord, and yielded to the girl's entreaties.

In America people may not be led as we are here, but we people understand when God deals with us as with children, that there is nothing to do but obey. I hope I have not tired you by my long-drawn-out letter. How are you all, I wonder? Please give my remembrances to your daughter. With very much love to your dear self and the ladies at the Rooms, in which Miss Maltbie joins me. Yours,
MARY M. HASKELL.

EXTRACTS FROM LETTERS.

FROM MRS. LAURA TUCKER SEELYE.

TALAS, TURKEY, Feb. 17, 1898.

OUR school is divided into six Christian Endeavor Societies. Of each society one of us three American ladies, or one of the native teachers, is an honorary member. These societies all meet at the same time in different rooms of the house, on Wednesday afternoon at four o'clock, for a season of prayer. The topic in my society yesterday was "secret prayer." The meeting was led by Heranush Sabibian, the daughter of the leading physician in Cesarea. She handled her topic as if she had spent much thought upon it, and emphasized strongly the need of silent communion with God. Members of the society chose appropriate hymns, two spoke, and six of the girls offered sentence prayers. Four members of my Endeavor Society hope to unite with the church at Easter communion. There are three others members of one of my Bible classes who wish to unite at the same time.

Silent prayer is held every morning at six o'clock in the schoolroom, but it is hard for the girls to have what we term secret prayer, as the girls all sleep in the one great dormitory. I wish we could have prayer closets here like those the girls in Constantinople and Adana have. It is much more conducive to spiritual life and growth.

Miss Nason has another Endeavor Society, and Miss Closson has most of the Greek girls in a society. Our work among the Greeks here in the Interior is growing. The only general meeting room is the schoolroom with all the desks, and then all the meetings are held there, and out of school hours it is the girls' only sitting room. Besides this we have two recitation rooms and the preparatory schoolroom; the latter also furnished with desks. The dining room, for many reasons, is not a desirable room; if it

were, the girls might use it for a sitting room as well. I long for the day when we shall have prayer closets and a bright, pretty sitting room or library where the girls can sit in comfort. It must be hard always to get behind a desk when one wants to sit for even a little Saturday sewing. We ladies have each a comfortable bedroom and a tiny sitting room for us all, where we sometimes meet to talk over matters. There are huge stone-paved halls on the first and second floors, but they are not in a shape to be utilized for any thing except gymnastics and Sunday services. Warming these halls for any occasion is like heating a good large church. The seating capacity of the lower hall is, I believe, three hundred, including those who sit on the stairways.

P. S. We have Sunday school Sunday afternoon in the lower hall. The number enrolled is between two and three hundred. Every niche of house room we have is put to use for Sunday-school purposes on Sunday.

Miss Abbott, of Bombay, January 27th, writes :—

We are all well and having perfect weather, and we have reason to be full of gratitude to our Father in heaven for his mercies, which are new every morning and fresh every evening. So much the more because pestilence and death are all about us; two hundred and twenty-six deaths yesterday, which is a less number than for many days. Quite near us there are rows of houses with the tiles removed from the roofs, and whitewashing and disinfectants going on nearly all the time. In the next bungalow to ours the Mackenzie's butler has lost a child by plague. With our twelve young men and twenty women, to say nothing of our servants, we have to keep a watchful eye on their health and on all the surroundings.

I have a very nice matron for my women, and another woman as good who teaches them to read, sing, and sew. They are improving in every way. The schools are getting smaller in numbers, but are keeping on. The Bible women are finding it harder and harder to go about, as so many places are plague-stricken and families turned out. Quarantine is very strict out of Bombay, and no native can go without a pass, and only the well known and rich can get a pass; the others must be quarantined.

January 28th.—Two hundred and eighty-one deaths for yesterday, and seventeen hundred and twenty-six for the week just ended. Christians and Hindus are appointing days and places for prayer. The Hindus even pray to the "Almighty." We see no notice in the papers that there are to be prayers to Ram, Ganesh, etc. We are all well again this morning, but there has been a death from plague in the compound on the other side of us.

Some Hindus are now prophesying that to-morrow the new age is to be

ushered in by earthquake, cyclone, etc. That the reign of the British Raj is to end; a new king to be born; a new city to take the place of Bombay is already prepared in Benares. We are glad we can say, "The Lord reigneth. He keepeth the feet of his saints." Some women said, "If all this does not come true, then we will believe in your Lord Jesus." O that they might truly do so! It is almost affecting to see the confidence and dependence the poor women put in me. A woman has just been here to see if I can get out her son from prison. He was put in two days ago, and unjustly, she thinks, of course. Another woman has been to me to get her sister out of quarantine. People for work are constantly coming. The plague is making fearful work with business and commerce, and many men are out of work and their families in great suffering. We found a dead mouse in one of the women's rooms yesterday. I had everything put in the sun, and the room washed with pueugh and sulphur burned in it. I hope that is the last of it. I suppose our Marli (gardener) has died of the plague. He came here on Saturday while we were away, staggering, and with very high fever; the butler gave him some money and told him to go directly home. On Sunday we sent to make inquiries, and nobody would tell us anything about him, only that his wife died of plague and he was not at home. So far Europeans and all Protestant native Christians have been exempt, as far as I have heard.

Ahmednagar work is all at a standstill. Out of forty thousand, only about three thousand remain in the city. Schools are all closed, etc. Sholapur has been as badly deserted, but the plague is much less there now, and the Satara district is improving too. I wish you could see my widows; I am getting very fond of them. R— and S— are such big, bright, pleasant women, and learning well. A— is an affectionate but fiery Brahmin woman. I have had a serious talk with her this morning because she just filled the compound with her loud anathemas, the reason being that she found, to her horror this morning, that she had been sleeping on somebody's else sheet all night. N—, B—, and C— are all young, and pretty, and very affectionate. D— is lazy to the bone and G— often complains, but most of the women are very busy, cheery, and obedient. I would like to send you one of the table covers they are making. I am teaching Y— and M— to do Ayah's work.

The Rev. J. E. Abbott also writes from Mazagan, March 12, 1898:—

As you have no doubt heard of the riots in Bombay last Wednesday, you may be anxious about us. I had been up to Lalitpur, N. W. P., and was debating in my mind whether to come back leisurely or at once, when I was filled with a strange desire to return. This was no doubt God's leading, for

I arrived here in the midst of the riot, and Annie, Chloe, and others anxious for my return. Europeans were being beaten and murdered in the streets; ladies even were dragged out of carriages and beaten with the intent to kill. The low-class Mohammedans were engaged in it, and the riot was directed solely against the Europeans.

The cause at the bottom is the unwillingness of the people to submit to the plague regulations. They resent the search parties that visit the homes and seek for plague cases, and take them to the hospitals, segregate the contacts, etc.

A mob attacked a search party; the police was called in force, the mob had to be fired into, the infection spread, and Mohammedans with clubs attacked any and every unarmed European they met on the street. The troops came up in time, however, and outward peace is reigning through the awe they inspire. In many streets there are cannons facing up and down the streets, and soldiers day and night at important points. To add to the trouble the merchants over the city have gone on a strike and closed all shops. Twenty thousand laborers have stopped work, their idea being that they will in this way force the hands of the Government and stop the search parties and quarantine regulations.

These people would rather die off by the plague like flies than submit to the scientific methods of combating with it, which they do not understand, and which they think are against their customs and religion.

We are, however, in the Lord's hands, and are little disturbed by the events around us. We go about our usual duties trusting in the protection of Him who controls all things.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAY 10, 1898, TO JUNE 10, 1898.

ILLINOIS	1,101 57	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
INDIANA	100 10	Received this month	15 00
IOWA	485 41	Already forwarded	214 46
KANSAS	34 35		
MICHIGAN	343 41	Total for special objects since Oct.	
MINNESOTA	90 17	18, 1897	229 46
MISSOURI	115 25		
NEBRASKA	88 69		
NORTH DAKOTA	8 00		
OHIO	487 47	ARMENIAN RELIEF FUND.	
SOUTH DAKOTA	66 80	Received this month	6 00
WISCONSIN	237 30	Previously received	164 97
NEW YORK	10 00		
MISCELLANEOUS	20 47	Total for Armenian Relief since Oct.	
		18, 1897	\$170 97
Receipts for the month	3,188 39		
Previously acknowledged	27,795 67		
Total since Oct. 18, 1897	30,984 06		

MRS. ALFRED B. WILLCOX, Ass't Treas.

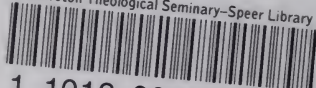
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Life and Light for Woman

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